

Winning the Lottery

By Nathan Peyman, 12th Grade

The beginning of Parshat Acharei Mot describes the part of the Avodah done on Yom Kippur. Two Seirim (goats) are brought for a lottery. One would be deemed the goat for sacrifice in the Beit Hamikdash and one for 'Azazael.' The goat designated as 'Azazael' would be brought to a cliff where he would be pushed off and left to die in the wilderness. This ritual is a bit puzzling. Rabbi Samson Raphael Hirsch says that in order to properly understand this ritual, it is imperative to look at this process in the eyes of the Azazael.

The Azazael watches as the first goat is brought to the Beit Hamikdash in a process which entails the goat's sacrifice, the goat's blood being sprinkled on the altar, and the goat's body being burned. Relieved, the Azazael believes he won the lottery of the Kohen Gadol. While his counterpart was slaughtered, the Azazael gets greeted by a Kohen and carried through a nice journey to the wilderness with many Jews stopping to watch the process. Suddenly, the Kohen stops, and gets ready to push him off the cliff. It is at that moment the goat realizes he received the short end of the stick. Only after his easy journey through the wilderness does the Azazael realize that the sacrifice of the other goat was for Hashem- it meant something. Alternatively, the Azazael is dragged out to the wilderness to be killed, not for Hashem, not on the Mizbeach, rather, he is rolled down a cliff into the empty wilderness.

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The Initiator is Not the Only One Responsible

By Zev Lowy, 12th Grade

The Gemara in Sanhedrin (daf 52a) recites a story with Nadav and Avihu, Aharon's two sons who had just died. Moshe and Aharon were once walking followed by Nadav and Avihu followed by Bnei Yisroel. Nadav said to Avihu, "When will these elders die (Moshe and Aharon), and we will get to lead the generation?" Upon hearing this, Hashem said, "We will see who buries whom." We can see that this conversation can be one of the many reasons for their death.

The Chidah was bothered by the following question: Why would this affect both Nadav and Avihu, if it was only Nadav who spoke these horrific words? Avihu just heard them; he shouldn't be part of the decree! He answers that standing by and watching something bad happen is just as bad as committing the action. The fact that Avihu allowed Nadav to speak such words without stopping him rendered him equally liable. Coming off the heels of Yom Ha'Shoah, there are many that hold the nations of the world equally reliable for the Holocaust as the Nazis, using the logic of the Chida, that is, how could they just sit back and allow such a tragedy to happen?

The Zohar takes this idea to the next level. In last week's parsha, when discussing Lashon Harah, the Zohar pointed out that when one have something nice to say and he holds back from saying it, he is also getting punished.

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Acharei Mot/Kedoshim Questions

1. In this parsha, part of the service of the High Priest on Yom Kippur involves two goats (*seir izim*). In what context does a goat (*seir izim* - not *gadi izim*) first appear in the Torah?
2. As part of the Yom Kippur service, the High Priest takes a handful of incense and brings it into the Holy of Holies (Leviticus 16:12). Where else in the Torah is a command to "take a handful"?
3. What "land" appears in this parsha, but nowhere else in the entire Torah?
4. In this parsha, which two countries appear in the same verse?
5. Which commandment in this parsha refers to the morning?
6. In this parsha, in what context is fire mentioned?
7. In this parsha, what law refers to a blind person? Which law in the next parsha (Emor) refers to a blind person?

Answers

1. In parshas Vayeshev, Yosef's brothers slaughter a goat (*seir izim*) and dip Yosef's coat into its blood (Genesis 37:31)
2. In parshas Bo, Moshe and Aaron are commanded to each take a handful of ashes to initiate the plague of boils (Exodus 9:8).
3. On Yom Kippur, a Kohen leads the scapegoat to the "land of Geziera" (Leviticus 16:22).
4. Egypt and Canaan appear in a single verse, as we are commanded not to copy their actions (Leviticus 18:3).
5. The law regarding paying a daytime worker states that a person must not delay payment past the morning following the work (Leviticus 19:13).
6. Any leftover meat of an offering (*nosar*) must be burned by fire (Leviticus 19:6).
7. The word *tzedek* (correct) appears four times in one Leviticus 19:36: One must possess correct scales, correct stone weights, correct dry measures, and correct liquid measures.

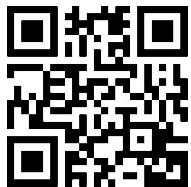


This week is the double parsha of acharei mot and kedoshim. The haftarah for this week's parsha can be found in Amos 9:7-15. It opens with a message from the prophet that Hashem will wipe out all the wicked nations. He will not even spare the Jews. He will, however, leave some over and not completely eradicate his chosen nation. This teaches us a big lesson. It really does not matter who we are, our status, or where we come from. What matters is the way in which we conduct ourselves. We are not guaranteed immunity just because of our status as the chosen people.

Alfred Vanderbilt was born to a rich family. When his father died he left over 72 million dollars for him and his siblings. He was left with the greatest share because he had opted to start from the bottom of the business and work his way up. In May of 1915 he boarded the Lusitania. His purpose was to provide horses and carriages for the red cross in the war effort in Britain. Towards the end of the trip the ship was torpedoed by the enemy and it began to sink. People began boarding lifeboats and trying to get on life jackets. Alfred went around finding women and children in need of help and helping them find a place on the lifeboats and helping them put on life vests. He continued to do this as the ship continued to sink until every woman and child was accounted for and the life vest supply was depleted. He then saw a woman crying without a life jacket. He immediately took off his own, gave it to her and helped her put it on. Ironically despite owning many different houses with many different pools Alfred did not know how to swim. He did not care and never hesitated in helping all those people. He died the death of a hero. The New York Times said about him:

"People will not talk of Mr. Vanderbilt in future as a millionaire sportsman and a man of pleasure. He will be remembered as the children's hero and men and women will salute his name. When death was nearing him he showed gallantry which no words of mine can describe. He stood outside the palm saloon on the starboard side of the Lusitania with Ronald Denyer

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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Mayer Adelman

Birchas Ha'ilanos

Source for the ברכה:

I. *in Gemara* (דף מג:): "If a person goes out during the days of ניסן and sees trees that are budding, he should say 'ברוך שלא חיסר בעולמו כלום וברא בו' בריות טובות ואילנות טובות להתנאות בהן בני אדם."

When does one make the ברכה?

I. The *in Gemara* says that one makes the ברכה during the days of ניסן.

II. The ברכה doesn't have to be recited specifically during the month of ניסן; rather, the ברכה must be made in every place according to when the trees begin to bloom.

A. According to the ריטב"א, if one sees a tree that begins to bloom later than all the other trees, he should not make a ברכה in that area.

III. According to *Kabbalah*, (ברכי יוסף סימן רכז): According to *Kabbalah*, the ברכה has to be done during the month of ניסן.

קבלה learned out from הנהגות:

I. The רמב"ם states that one should go out to a field or a garden to make the ברכה האילנות.

II. The *in Gemara* and the רמב"ם also imply that one should make the ברכה on many trees.

III. Some are נוהג to say a פרק of תהילים after the ברכה האילנות.

IV. Rav Chaim Palagi: One should try to have 10 people present when saying the ברכה האילנות.

Are women חייב in ברכת האילנות?

I. At first glance, it would seem that the ברכה is a מצות עשה, and therefore women would be פטור from reciting it. Accordingly, it would seem that the מחבר would hold that women may not recite the ברכה האילנות, whereas the רמ"א would maintain that women may recite the ברכה האילנות. However, the ברכה האילנות may be different from other time-bound מצוות because the ברכה is the מצוה, and in such a case, even the רמ"א might agree that women may not say the ברכה.

II. Rav Tzvi Pesach Frank: The ברכה האילנות is *not* a מצוה עשה because we פסקן like the ריטב"א who says that

there are no calendrical boundaries for the ברכת האילנות. Rather, the ברכת האילנות must be performed when trees are in bloom, and it just so happens that trees are in bloom during a certain period of the year; however, it isn't the time which triggers the מצוה, but rather the blooming of trees which triggers the מצוה.

A. The טורי אבן applies a similar logic in explaining why women are חייב in ביכורים. Additionally, many אחרונים apply this logic in explaining the ספירת העומר, רמב"ן, who says that the ספירה is *not* a time-bound מצוה. There is also a similar discussion with relation to קידוש לבנה.

Upon which kinds of trees is ברכת האילנות recited?

I. משנה ברורה; תשובות הלכות קטנות: One makes a ברכה only on a fruit-bearing tree.

II. The עיניים למפשט quotes the ר"א who says that the ברכה is on the new season. It seems that according to the ר"א, the ברכה can be made on *any* tree.

III. Rav Shmuel Wosner: If one makes the ברכה on a non-fruit bearing tree, he shouldn't say it again on a fruit-bearing tree because he might have been יוצא.

IV. According to those who hold that the ברכה is one of שבה והדאה (see below), one could suggest that maybe the ברכה can only be made on trees that one owns; ultimately, however, we don't assume this way.

V. According to those who hold that the ברכה is one of שבה והדאה (see below), it could be that one wouldn't make the ברכה האילנות on a fruit tree which one would never eat from for whatever reason.

VI. Rav Akiva Eiger has a ספק whether one would make a ברכה on a fruit tree in its first three years because the fruit on the tree is אסור due to the דין of ערלה.

A. This ספק is clearly assuming that the ברכת האילנות is considered to be a שבה והדאה (see below).

At what stage in the development of the fruit does one make the ברכה of ברכת האילנות?

I. טור: Once the fruit has already grown, one can no longer make the ברכה.

(Continued on page 6)

THE CONNECTION BETWEEN HOLINESS, SHABBAT, AND FEARING ONE'S PARENTS

EITAN CARROLL
11TH GRADE

In this week's parsha, Hashem tells Moshe to "speak to the bnei yisrael and say to them 'you shall be holy... fear your mother and father, and guard my Shabbos'". These three statements can be understood by the idea that in modern times, children have lost respect for their parents. But why is this so? Aren't kibud and mora of parents logical and understandable mitzvos?

To answer this question, it is crucial to factor in the two causes which makes a child honor their parents. The first is if he is brought up in an environment of kedusha and taharah, and is taught midos as a young child. The second is if he observes Shabbos, which establishes a bond between the parents and son by the oneg and shemirah of Shabbos. The Chofetz Chaim learns this from the words "atah u'bincha u'batecha" (you, your son, and your daughter) which show that there is a special connection between parents and children that can be formed on Shabbos. This is why the 3 commandments of being holy, fearing your parents, and keeping Shabbos are placed near each other in the pesukim. It is to show that the 2 mitzvos of being holy and keeping Shabbos will help a child to fulfill the third mitzvah to fear one's parents.

Adapted from Beis Aharon

(Zev Lowy- Continued from page 1)

We can learn from this that we should all try to be more active in our middos and Avodas Hashem, because sometimes simply not partaking in a bad act isn't enough; we must always stand up for the truth.

(Haftorah Corner—Continued from page 2)

by his side. He looked around on the scene of horror and despair with pitying eyes."

It never mattered to him his status and therefore it never will matter to anyone else his status. He could have said that he was more important than and had more to live for than all these other people, but he did not. He was faced with a challenge and met it head on. He was at his best in the face of adversity and will now always be remembered for it. Like Amos told the Jews and Alfred Vanderbilt realized it does not matter who you come from or what your status is. What matters is what you do with the tools you are given. It is how you act towards others and perform continuous acts of kindness that create a kiddush Hashem that will determine how you are judged. Hopefully through this acceptance of full responsibility for our own actions and not just relying on our status as the chosen people we will be zoche to bring mashiach along with the third Beit Hamikdash. Have a great shabbos.



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Yosef Axelrod

9th Grade


Loving Others Leads to Hashem

In this week's Parsha, Parshat Kedoshim, there is a very famous mitzvah to love one's fellow Jew – "ve'ahavta lereacha kamocho." After the Torah states this mitzvah, Hashem says "I am Hashem...." At first glance, one would think these mitzvot have nothing to do with each other, since the obligation of loving a fellow Jew is a mitzvah between a man and his friend, and the mitzvah of "I am Hashem" is between man and G-d. Why is the mitzvah of loving a fellow Jew followed by the words "I am Hashem"?

Rav Noach Weinberg suggests an answer to the question, basing it off of a story. There were once two friends, one from Syria and the other from Rome. One day, the Roman Jew went to Syria to meet his friend. As soon as he reached the port, the Roman Jew was accused and arrested for being a spy, and was scheduled to be hanged the next morning without a trial. The Jew begged to be allowed one final return home in order to say a final goodbye and tie up all of his affairs so that his loved ones would be financially supported once he was gone. The judge laughed and shouted back "and you would return here to be hanged, would you?!" The Roman Jew then offered that his best friend, the Syrian, would be killed instead of him if he did not return, and the Syrian Jew agreed. The judge did not know what to do and brought the matter before the Emperor. The Emperor was fascinated that someone would actually take another man's place to be hanged, and then he said to the Roman Jew, "If you are not back here in sixty days, then your friend will be hanged instead of you." The Roman Jew quickly went back to Rome while the Syrian Jew was led to jail. The Roman Jew dealt with everything he had to, said goodbye to his family for the last time, and then immediately went to the port to wait for a boat back to Syria.

Unfortunately, it took longer than expected. He finally found a boat going to Syria, but the boat needed a strong wind to push off. A few days passed and the weather did not improve, and the Roman Jew began to get nervous. Eventually, a wind came and he started on his voyage to Syria. When the boat finally arrived in Syria, the Roman Jew was the first off the boat. It was already day sixty, and his friend would be hanged by noon. He rushed to the town square and saw his Syrian friend being dragged to the gallows. "Stop! Stop!" he shouted, as he pushed his way to the front; "I am the one you want! Release this man!" "No! Don't do it," said the Syrian Jew, "we had a deal. If you are not here in sixty days, then I take your place. You are late!" In front of all the people, both friends tried to persuade each other to spare the other from the hangman's noose. The guards did not know what to do, so they brought the matter to the Emperor. The friends stood before the Emperor and pleaded their case. "We had a deal" said the Syrian. "It was not my fault... The winds were bad" said the Roman. "This is what was agreed" his friend said back to him. The Emperor then decided: "Now listen to me. I will let you both go free on one condition... you make me the third friend!"

Rav Noach Weinberg suggests that we need to act with each other in a loving way by putting others' interests on the same level as our own. While we do not need to give up our lives for our fellow Jews, we should still create loving relationships. When Hashem sees this, he too wants to be part of that relationship. This explains why "I am Hashem" is an appropriate ending to the pasuk. This can also be seen in Gemara Sotah 17a, which states that when a husband and a wife live in harmony, "ve'ahavta lereacha kamocho," then they merit that Hashem's presence dwells among them. May we learn to create these types of friendships with our fellow Jews so that Hashem will join those friendships too.



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(Nathan Peyman—Continued from page 1)

Rabbi Hirsch writes that this episode applies to our everyday life. So often do we see non-observant Jews as the 'winners of the lottery.' They have no restrictions. They get to eat what they want, act how they want, wake up whenever they want. While they are rule free, observant Jews have to put in a great deal of Mesirat Nefesh in order to be religious. The observant Jew sacrifices so much in order to be closer to Hashem. While it seems that the non-observant Jew-the Azazel we mentioned earlier- has it better, it is the great deal of Mesirat Nefesh and Avodat Hashem which really allows the observant Jew to win the lottery and build a strong relationship with Hashem. May we all be zocheh to live a life full of yearning to get closer and closer to Hakadosh Baruch Hu, and doing all the sacrifice necessary to get there! Shabbat Shalom!

Adapted from Rabbi Eli Mansour

(Ten Minute Halacha- Continued from page 3)

A. We try to be מקפיד for this opinion.

II. בית יוסף: The מרדכי says that one can still make the ברכה even after the fruit has grown.

May one say ברכת האילנות if he has already seen the buds of a tree?

I. If the nature of ברכת האילנות is that of a שבה והודאה, then it could be that one may make the ברכה even if he had already seen the buds of a tree.

II. If ברכת האילנות is a ברכה on the season, that you have to say a ברכה when buds are starting to appear, then one wouldn't be able to make the ברכה once he had already seen the buds of a tree. Rather, it must be made at the first moment you realize that it is the season for when the trees are beginning to bud.

May one say ברכת האילנות on שבת or יום טוב?

I. כף החיים: One may not make ברכת האילנות on שבת or יום טוב because we are concerned that one may pluck the fruit off the tree.

A. This concern may indicate that he holds the ברכה is about the fruit and not about the new season (see above). This concern also indicated that he holds like the מרדכי that one may still make the ברכה after the fruit have grown (see above).

(Stories of Greatness—Continued from page 8)

tell you the truth, sir, it was not our own idea, but rather the advice of a great scholar, Rabbi Menachem Mendel," they answered. Following the new plan, the troop indeed found itself in Shklov on the eve of Passover. The Jewish soldiers were given the next two days off, and hurried to the local synagogue to seek arrangements for the holiday. They were all graciously invited to different homes and went off with their hosts.

After the Passover meal, the soldier who had been given instructions by Rabbi Menachem Mendel prepared to leave. Despite the protests of his generous host, he excused himself and made his way to the Green Synagogue where he settled himself in a cozy corner to sleep. As he dozed off, he was suddenly awakened by sighs and moans coming from the far end of the synagogue. Only then did he notice an elderly man hunched over the table in obvious distress. The soldier approached him and gently asked, "Why are you so upset? Can I help you?"

"How can you help me?" the man answered bitterly. "Go back to sleep and just ignore me." The soldier backed away, respecting the man's desire for privacy. When, however, the older man's anguished groaning continued and prevented the soldier from sleeping, he approached him again. "Please share your troubles with me," he said sympathetically. "Perhaps I can ease your sorrow."

The man was touched by the soldier's sincerity and told his story: "I am a widower who married a woman much younger than myself. What I thought would be a peaceful marriage turned out to be a nightmare. We had been married only a few weeks when a traveling orchestra came to town. One of the musicians became friendly with my wife, and before I knew it, the two stole all my money and ran away.

"I have no income, no home, and am at a total loss as to what to do. This is why I sleep here in the synagogue," the man concluded. "One never knows," the soldier said in an attempt to console him. "Maybe I can be of

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(Stories of Greatness—Continued from page 6)

help to you. Our troop is on a long trek into the inland reaches of Russia, and we will be passing through many towns and villages. Describe your wife and the musician to me; perhaps I will come across them while we're on the road. I promise to do my best to help you."

The man readily described the two, and, calmed by the soldier's compassionate interest, he finally fell asleep. The soldiers continued their journey during the next week, and, just as Rabbi Menachem Mendel had foreseen, they arrived in the town of Mohilev on the eve of the latter days of the holiday. Again, the Jewish soldiers were given leave and they accepted invitations to the local people's homes.

Once again, the soldier excused himself for the night and went to sleep in the communal guesthouse as instructed. During the night, a loud commotion roused him from his sleep. He got up and saw that a band of people had arrived to spend the night there. Much to his surprise, one of the men and a woman fit precisely the description he had been given by the old man in the town of Shklov. Early the next morning, before the latecomers had arisen, the soldier hurried to the house of the local rabbi and pounded on the door. "I am so sorry to disturb you, Rabbi, but there is an urgent matter which I must discuss."

He quickly related the sorry plight of the man from Shklov. "I believe that I have found his runaway wife and her friend," he suggested.

The rabbi immediately contacted the authorities and the two were arrested. The stolen money and valuables were traced, and after the holiday, the Rabbi arranged for a divorce.

Adapted from Chabad.org



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STORIES OF GREATNESS

TOLD OVER BY: NETANEL YOMTOV

A number of Jewish servicemen were based at a Russian army camp located near the city of Lubavitch. This location enabled them to maintain a reasonable level of Jewish practice, obtain kosher food, and pray with a quorum on Shabbat from time to time. Much to their dismay, they learned that their unit would be transferred. To add to their distress, the transfer would take place in direct proximity to the Passover holidays. According to their commanding officer's plan, during Passover they would be in the midst of a march deep in the Russian mainland, far away from any Jewish community.

Distraught, the soldiers decided to seek the advice of the third Lubavitcher Rebbe, Rabbi Menachem Mendel, and one of them was dispatched as a messenger to Lubavitch. He explained their plight to the Rebbe, emphasizing in particular the difficulties they would have observing the Passover laws during their journey. "I suggest you approach your captain with an alternative route for the journey," said the rebbe. "Explain that the route he has planned has many disadvantages. Since the cities on his itinerary are more than a single day's journey apart, the unit will be compelled to camp out at night in the wilderness.

"Suggest an alternative route—to pass through White Russia, stopping at Orsha, Shklov, Kopust, and Mohilev. The shorter distances between these towns will make the journey far more convenient for everyone. And you, of course, will gain access to the

Jewish communities there. "I also have a personal request. Most probably, you will be in Shklov on the first two days of the festival. When you go to synagogue on the eve of Passover, you will be invited home by one of the people. Accept his invitation for the Passover festive meals. However, if he invites you to sleep over, excuse yourself and spend the night in the synagogue known as the 'Green Synagogue.'

"On the last days of Pesach you will be in Mohilev. There too, accept any invitation for the festival meals, but insist on sleeping in the communal guesthouse." The rebbe concluded his instructions and gave the soldier a parting blessing. Returning to his base, the soldier related the rebbe's advice to his comrades.

One soldier's response expressed the feelings of the entire group: "It is very sound advice, but how can we dare suggest it? The captain will be deeply offended if we so much as hint that his plan is less than perfect." The soldiers discussed the matter for days. They hesitated to approach their short-tempered captain until the imminence of their departure date finally compelled them to act. Hoping that the rebbe's blessing would guard them, they presented the alternative plan to the captain.

Surprisingly, he was both impressed and willing. "Your suggestion is very good. How did simple soldiers like you come up with such an idea?" he asked in disbelief. "To

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