

**SHABBAT SHALOM FROM CYBERSPACE****AHAREI MOT-KEDOSHIM****Haftarah: Yehezkel 20:2-20****MAY 1-2, 2015 13 IYAR 5775 - DAY 28 OF THE OMER****DEDICATIONS: Happy Birthday Moses  
In memory of Helen Dweck 19 Iyar****Friends – We need assistance a commitment for Friday nights –  
At your request, we will begin at 7PM and we will strive to complete services before 8PM  
Candle lighting at 7:32 p.m. Mincha at 7:00, Shir HaShirim 6:45****SHABBAT: Morning Perasha Class with Rav Aharon at 8:00  
SHAHARIT at 8:30AM – Shema this week 8:37  
Yehuda Shetrit will be giving the Derasha this morning****The Shetrits and Eli Sacharow are sponsoring Kiddush in commemoration of their father Dr. Leonard Sacharow's 20th yahrzeit. Yehuda Leib Ben Chaim Yosef.****Shabbat Morning Children's Program 10:30 - 11:30 with Jennifer  
Ages 2-5 - in the Playroom/****Girls Ages 6-12 - In the Upstairs Library / Treats, Games, Stories, Prayers and Fun!****Children's afternoon program with the Bach at Sephardic April and May at 5:00 PM  
Ladies Class at the Lembergers at 5:30****Class with Rav Aharon 6:30 PM - Mincha 7:00 PM  
Seudah Shelish at 7:30 PM with Rabbi David and Ezra Academy- LIFE AFTER DEATH  
Birkat haMazon 8:10PM - Arbit at 8:15 PM - Shabbat Ends at 8:32****DAILY MINYAN – Sunday followed by breakfast and class 8:00AM  
Monday , Thursday 6:55, Tuesday, Wednesday and Friday at 7:00AM  
Sunday evening – Mincha and Arbit at 7:25 PM****MAY 8 – Friday Night –  
Sheva Berachot Dinner at the Synagogue  
in honor of Rina and Danny  
\$20 per person  
\$15 per child 12 and under  
No charge for children 5 and under  
Reservations and payment must be received by Sunday, May 3rd  
RSVP to Rebecca 516-698-2863 or [uft183@gmail.com](mailto:uft183@gmail.com)****IN addition Danny and Rina would like to invite the community to join them for Kabbalat Panim and Chuppah  
Thursday, May 7 at 5:30pm. Temple Israel – 305 Riverside Blvd****The Sephardic Congregation of Long Beach will be hosting Chana Frumin, M.S.W. and the Director of the Jerusalem Narrative Therapy Institute ([www.jnti.net](http://www.jnti.net)) in Israel. Chana is an international teacher of beginning and advanced topics in narrative therapy practice with over 30 years of experience. Chana has taught experiential workshops in South Africa, Denmark, England, Israel, Australia, Canada and the US.****One Day Intensive Workshop in Marriage Therapy Techniques - Skill Building Course for those  
Advising/Counseling Couples  
Sunday May 10th 10:00 AM – 5:00 PM****Shortcuts to Shalom Bayit - How to Make Any Marriage Better - Experiential Couples Workshop  
Monday May 11th 6:30 PM - 9:30 PM****SEE BACH MOVIE NOTE  
SEE BACH PARADE NOTE**

The Sephardic Congregation of Long Beach will be hosting Chana Frumin, M.S.W. and the Director of the **Jerusalem Narrative Therapy Institute** ([www.jnti.net](http://www.jnti.net)) in Israel. Chana is an international teacher of beginning and advanced topics in narrative therapy practice with over 30 years of experience. Chana has taught experiential workshops in South Africa, Denmark, England, Israel, Australia, Canada and the US.

One Day Intensive Workshop in Marriage Therapy Techniques  
**Skill Building Course for those  
Advising/Counseling Couples**

**Sunday May 10th 10:00 AM – 5:00 PM**

\$149 per person. \$36 registration fee credited towards the workshop fee is required to reserve your spot.  
Light refreshments will be served.  
Enrollment is limited to 20 people.

Shortcuts to Shalom Bayit  
**How to Make Any Marriage Better**  
**Experiential Couples Workshop**

**Monday May 11<sup>th</sup> 6:30 PM - 9:30 PM**

\$99 per couple, \$18 registration fee credited towards the workshop fee is required to reserve your spot.  
Light refreshments will be served.

Please pay via PayPal at [JerusalemNarrativeTherapy@gmail.com](mailto:JerusalemNarrativeTherapy@gmail.com) or Make your checks payable to Chana Rachel Frumin

**Rabbinic Advisor, Rabbi Zev Leff** א"שליט: For more than 20 years, Rabbi Leff has served as the Rav of Moshav Matityahu. He received his semicha ordination from the Telshe Yeshiva in Cleveland Ohio, where he studied under Rav Mordechai Gifter, zt"l. You can read more about Rabbi Leff at <http://www.rabbileff.net/>

For further information please call Rabbi Yosef Colish at 516-589-6102 Or Chana Frumin at 011-972-54-479-9441

To subscribe or to unsubscribe, please reply to  
[ShabbatShalomNewsletter@gmail.com](mailto:ShabbatShalomNewsletter@gmail.com)  
 Newsletter archives now at [BenaiAsher.Org](http://BenaiAsher.Org)

**"Beneath the Helmet"**

**An Inspiring coming-of-age story about 5 Israeli soldiers  
 followed by a Question & Answer session with an IDF  
 Commander**

**Sunday, May 17th 5:30 pm at the BACH Jewish Center – 210  
 Edwards Blvd.**

**Steinberg Social Hall- Theater**

**This program is geared for teens and their parents and is Free  
 of charge**

**RSVP is Required. [beila@bachyouth.com](mailto:beila@bachyouth.com) or 516.897.2473**

**Israel Day Parade Sunday May 31<sup>st</sup> with LB Synagogues**

The Bach is asking .... Every year people from many of our  
 synagogues comment and ask about our community  
 participating in the Israel Day parade as a group. This year's  
 parade is on Sunday, May 31<sup>st</sup>.

Most of our kids march with their schools and some of us  
 watch and some of us march as well. We are reaching out to  
 see how many people would be interested in joining together  
 to be a part of the JCRC Long Island cluster group as in the  
 past or if we, we can make our own cluster group.

Please let Rabbi Colish know if you are interested

EDITORS NOTES

I must have been ten years old or so when I first met  
 him. My aunt Rita – my dad's younger sister - had  
 just remarried and Uncle Norman came into our lives.  
 From that first day, Norman was always Uncle  
 Norman. We were at our grandparent's house .... It  
 seemed like all of us. There must have been two  
 dozen or more aunts and uncles, great aunts and  
 uncles, their kids, our cousins, and the cacophony of  
 conversations from a whole slew of other relatives  
 and friends. And in came this bear of a guy, with a  
 wad of dollar bills.

"Hi, I'm uncle Norman. What's my name"?  
 If we would respond, Norman, he would correct us.  
 "Uncle Norman"

And when we repeated Uncle Norman, we got a  
 buck! And each time we saw him and we called him,  
 Uncle Norman, we got a buck and a smile. I think this  
 only stopped when I hit 18 or 21.

Uncle Norman passed away last month only a few  
 hours before Passover. Instead of sitting for seven  
 days of Shiva, the family sat for perhaps seven  
 minutes. There was only a quick and quiet funeral  
 with no eulogies and no time to really comfort the  
 mourners. Last night we had an areyat or memorial  
 service in anticipation of sheloshim – the first 30 days  
 and for a few moments could remember uncle  
 Norman and the lessons we might take from him.

We will read in the Torah this week what is possibly  
 the most famous verse in the bible – VeAhavata  
 LeReAcha Komocho- Love your neighbor as yourself.  
 Chapter 19, verses 17 and 18: You shall not hate  
 your brother in your heart. You shall surely rebuke  
 your fellow, but you shall not bear a sin on his  
 account. You shall neither take revenge from nor  
 bear a grudge against the members of your people;  
 you shall love your neighbor as yourself. I am the L-  
 rd.

Rashi is puzzled by the words .... "but you shall not  
 bear a sin on his account". He explains them as  
 follows. Quoting the Talmud, he writes: [in the course  
 of your rebuking your fellow,] do not embarrass him  
 in public. To which the rabbis add, one needs to  
 know how to speak. ( For another time ... consider if  
 Samuel spoke to Saul as Nathan spoke to David,  
 might Saul have reacted differently).

When I reviewed this earlier yesterday, I thought of  
 Uncle Norman, because if he had one quality, it was  
 knowing how to speak and communicate. My cousin  
 Jeffrey who owns a bunch of \$5 shoe stores – retail  
 stores where all or at least most shoes are \$5 a pair,  
 told me that after uncle Norman retired, Jeffrey  
 brought him in as a hand bag buyer. The job basically  
 entailed convincing suppliers to sell closeouts at way  
 below cost so that they could be resold for \$5.00.

With little product on the market, the two ventured  
 into Manhattan one day. They came to Hazan  
 Imports where they were told that there was simply  
 nothing available to sell them. Jeffrey left Norman to  
 schmooze with the Hazans and pick at their candy  
 bar saying he would be back in an hour or two. When  
 Jeffrey got back he found Norman holding 8 full  
 pages of orders listing the product they would get at  
 \$2 or 2.50 a piece. Norman simply talked his way into  
 convincing them to clear inventory for cash. He knew  
 how to talk! Walking into a restaurant, my aunt might  
 take her seat at her table while Norman moved from  
 party to party like a politician in the days ahead of an  
 election. By the time he got back to my aunt Rita, the  
 waiter had brought him the drinks so many people  
 had sent over.

Rabbi Abittan would explain the lesson in the words,  
 you shall love your neighbor as yourself, being  
 followed by the reminder, I am Hashem. It was as if  
 G-d is telling us, before you can have a relationship  
 with me, you need to develop your relationships and  
 love each other.

Norman was a father to his daughter Robin and  
 became a father to my cousin Rachele, but also

became a sort of surrogate father to my cousins, Elaine and Randy, Jeffrey and Shelly who had lost their own father Phillip a few years earlier. They told me of their special relationship with him. The two families celebrated holidays and shared Friday night dinner and Norman treated all these kids as his own. He would take the boys to play ball and to watch ball. Norman loved sports. He was somewhat famous. He played tight end for the Syracuse Orange men and was a team mate and close friend of who many call the greatest football player to ever play the game, Jim Brown. (It was Jim Brown who was the source for the season tickets). How cool to have an uncle who played with Jim Brown?

Norman treated everyone with care and respect. It never mattered if the guy was an owner or a bus boy; he knew the importance of every person and knew that a few words helped make everyone feel better. And he treated no one better than his wife who he put on a pedestal. Some wives might complain if a husband perpetually brought strangers for holiday dinners, but Norman aside from having such a big heart was proud to show off the beautiful home and life that Aunt Rita created.

Chantelle would say that Uncle Norman was always happy and always made her happy. Too many of us dream of happiness and we set happiness as a goal, Once I get, do, become .... then I will be happy. Fill in the blank! But the problem is that the goal post keeps moving. We don't know how to live life in the present. Norman taught us that one should truly be happy in the present. One should be happy with what one has today. One should be happy with who one is today. He taught us to embrace others, to appreciate and love our spouses, kids and everyone around us. Hopefully we will remember those lessons as we remember him.

Shabbat Shalom,  
David

### Summary of The Weekly Torah Reading by NATHAN I DWECK

#### Acharey Mot - The Yom Kippur Service, Forbidden Relations

- 1- The order of the Kohen in the Yom Kippur service (clothes, washing, lottery, incense, sprinkling blood, viduy, slaughtering)
- 2- The service of the Kohen on Yom Kippur in regards to the seir le'azazel
- 3- The commandment to observe Yom Kippur (resting from work and afflicting ourselves)
- 4- The issur of bringing a korban outside the azara

- 5- Laws regarding blood (the issur of eating blood, the mitsvah of covering the blood)
- 6- Laws of Arayot - Who is assur to us
- 7- Laws of Arayot - Severity of the sin and what the punishment is

#### Kedoshim - Holiness regarding the Jewish people (51 Mitsvot)

- 1- Kedoshim tihui, fearing parents, idol worship, pigool, lechet, shichecha, pe'ah, stealing, lying, false witness, withholding wages, cursing, placing a stumbling block...
- 2- Preventing judgement, rechiloot, hating your brother in your heart, admonishing your fellow, taking revenge or having a grudge, love your fellow as yourself, kilayim, ...
- 3- Orlah, lo tochloo al ha'dam, destroying the hair of your beard, tatoos, harlotry, fearing the sanctuary, sorcery, standing for a seyba and zaken, being honest in weights and measures...
- 4- Don't harass the convert, don't distort justice in regards to weights and measures
- 5- The punishment for one who worships the avoda zara of molech and raising souls through ovot or yid'onim
- 6- The punishment for the forbidden relationships mentioned in Acharey Mot
- 7- The promise from Hashem that if we go in his ways and separate from unkosher food and illicit relations he will bless us with a land of milk and honey

#### EXCERPTS FROM THE JERSEY SHORE TORAH BULLETIN

"You must have scales that are correct, stones that are correct (Vayikra 19:36)

The Torah demands complete honesty and accuracy of our scales and stones. In olden times, the scales were the type that had two sides; on each side was a pan. On one side would be a stone that would have an exact weight, let's say a pound. On the other side, the storekeeper would place the merchandise that he sold, let's say flour. When the two sides would exactly balance, then it was clear that you were getting exactly one pound of flour. The Torah demands that the stone should be exactly one pound, not more or less.

Rabbi Shimon Schwab comments, let's say the stone is perfect but the scale is off. Sometimes the storekeeper would show that his stones are perfect, but at the same time his scale is not. The more he publicizes the honesty of his stones, the greater is the deceit, because since he has perfect stones, people assume his scale is honest. It turns

out that his honesty fools the people even more than if he didn't display his honesty.

This lesson is important in all walks of life. If there is a Jew who practices all the halachot perfectly but he has opinions and philosophies that are not correct, he is a bigger danger than one who doesn't practice halachah perfectly. The more he displays his religious observance, the greater is the danger. The more the people see his outward piety, the more they will follow him and stumble over his false ideologies. He has perfect stones but his scales are not. Shabbat Shalom. Rabbi Reuven Semah

"You should not curse the deaf." (Vayikra 19:14)

The Rabbis tell us that although the exact prohibition is not to curse the one who can't hear, this is to teach us that if we are not permitted to curse someone who won't be hurt by it, how much more so should we be careful not to hurt someone with our words. However, an additional lesson from this is that the laws of Hashem are coming mainly for our benefit, not only to protect others. When a person utters a curse of someone who is deaf, although he did not harm the other person, he himself becomes affected with his own words. We become spiteful when we talk in a nasty way. When we cheat or lie or insult, the main victim is the one who uttered the words. Therefore, the Torah teaches us that even cursing a deaf person does some damage to the one who said the curse. We can infer from this that when we speak nicely to others, giving compliments, praise and the like, not only are we causing pleasure to others, but we ourselves become better people. When we do something good for others or say words which inspire and encourage, we feel good about it because we just became better through it besides the benefit that others had from our words or deed. Let's remember that the next time we have a chance to say something to others Rabbi Shmuel Choueka

#### DOUBLE REBUKE

"You shall reprove your fellow" (Vayikra 19:17)

The redundancy of the words, ho'cheach tochiach, gives us something to ponder. Clearly, the Torah is placing emphasis on the misvah of tochachah, rebuke, but is it necessary to repeat the words to prove a point - or, is the Torah conveying another message? In his Derushim, the Ben Ish Hai explains this idea with an incident that occurred concerning a clever thief. A fellow was caught stealing in a country in which there was a zero tolerance law regarding theft. Anyone who was caught stealing was sentenced to death. There was no reprieve, no commutation. The form of

punishment served, for the most part, as a powerful deterrent. This thief either thought he could beat the system or was in such dire need that he was willing to chance it.

When the sentence was passed by the king, the thief made a special request: Since he was a first-time offender, he was wondering if, perhaps, the king would grant him an audience for a few moments. The king was basically a decent human being who just had a low tolerance level for theft. He granted the thief his request. He would meet privately with him.

"What is it that you want?" the King asked the thief. "I have been blessed with a unique ability. I can prepare a potion that has incredible powers. It would be a sin to die and take this secret with me to my grave. I will be happy to share this exceptional wisdom with the king."

The king acquiesced to the doomed man's request. The prisoner asked for a number of ingredients which he mixed together. After his potion was completed, the prisoner asked the king for a package of seeds. Regardless of their type, if they were to be soaked in his preparation, he guaranteed that the very same day that these seeds were planted in the ground, they would sprout fruit! This was an astonishing claim, and, if true, it would be one of mankind's greatest discoveries. The king brought the seeds and waited with baited breath for the planting to begin. Then the prisoner threw a fast one at the king.

"In order for this potion to work, one vital criterion must still be filled: the individual who plants the seeds in the ground must be one of impeccable integrity. Anyone who even misappropriated something which was not his cannot plant the seeds. The technique works only for a person who has never stolen a thing in his life. Now, we all know that I am ineligible to perform this process, so, therefore, I humbly ask the prime minister to plant the seeds."

The prime minister suddenly became "unavailable." He begged off from participating in this process. He just happened to remember that as a child he had stolen some money from his father's wallet. "Well, that excludes the Prime Minister," he said. "Let us ask the Treasury Minister. Surely, someone who is in charge of the country's finances must have a spotless record." The Treasury Minister demurred, claiming that when one works with so much money he might err in his accounting. Apparently, the prisoner was not surprised to hear this. He relentlessly kept on trying to locate that one elusive person who was worthy of planting the seeds. Alas, there was no one. Even the self-righteous King conceded that, as a youth, he had taken a valuable wristwatch from his younger brother.

At that moment, the prisoner fell on the ground before the King and began to cry bitterly. "My

lord, behold what I have demonstrated before your very own eyes. There is absolutely no one in this country - not even his royal highness, who is not in some way tainted by the scourge of theft. Why is it that among all the thieves of this country, I was unfortunate enough to get caught? Furthermore, I stole to feed my family. Others have stolen to satisfy their illicit desires."

Listening to this clever thief, the king realized that the special potion was nothing more than a ploy devised to arouse his attention to a verity which he had ignored. Indeed, the thief had a legitimate claim: Was he any different than anyone else? After being warned that he would not be so fortunate the "next time," the thief was released.

The episode teaches us a powerful lesson concerning our interpersonal relationships. No one is perfect. When our anger is aroused at someone whom we feel has harmed us - physically, financially, or emotionally - we should immediately question ourselves: Are we any better? Are we all that perfect? Do we feel all that self-righteous that we can find guilt in others and nothing but innocence concerning ourselves? Additionally, how often do we anger Hashem, and He simply ignores our impudence? We criticize others, yet, we expect Hashem to overlook our faults.

Hocheach Tochiach - before we confront others, let us first examine ourselves. Let us undergo some serious self-rebuke before we take it upon ourselves to find fault in others. Rebuke is repeated because the rebuke should be offered twice: once to himself; followed by the rebuke he intended to give to the other fellow. (Peninim on the Torah)

**RABBI ELI MANSOUR**  
**Visit [DailyHalacha.com](http://DailyHalacha.com), [DailyGemara.com](http://DailyGemara.com),**  
**[MishnaBerura.com](http://MishnaBerura.com), [LearnTorah.com](http://LearnTorah.com)**  
**Our Connection to the Heavens**

The Torah in Parashat Ahareh Mot presents the prohibition against the consumption of animal blood. For most of us, this prohibition is natural and intuitive. The consumption of blood strikes us as repulsive, and it would appear, at first glance, that this is precisely the reason why the Torah forbade it. We are bidden to conduct ourselves in a becoming, dignified manner, and revolting eating habits – such as consuming animal blood – are thus naturally forbidden.

In truth, however, this is not the case. The Torah forbids eating blood even if in societies where it is deemed acceptable, and even if it is mixed into a food and its taste is not noticed. Thus, for example, Halacha requires "Meliha" – salting meat before it can

be eaten, to ensure that every drop of blood has left the meat.

Indeed, the Torah itself gives the reason why blood is forbidden: "Ki Nefesh Ha'basar Ba'dam Hi" – "Because the soul of the flesh is in the blood" (17:11). We are not permitted to consume animal blood because the blood contains the "soul" of the animal. What exactly does this mean?

The Or Ha'haim (Rav Haim Ben Attar, 1696-1743) explains that this prohibition relates to the concept of the "Nefesh," an aspect of the soul. Human beings possess a Neshama (soul), which originates from the Almighty Himself. The Neshama actually consists of three parts, called Nefesh, Ru'ah and Neshama. The "lowest" of these three elements is the Nefesh. Although the Nefesh originates from God in the heavens, like the other two components of the soul, its consequences are earthly. It is the Nefesh that drives us to eat and sleep, for example. It is a heavenly part of our beings, but its manifestations are generally physical and mundane.

The Nefesh is the only part of the soul that we share with animals. They do not have the higher, more exalted aspects of Ru'ah and Neshama, but they do possess a Nefesh. It is this element that accounts for the more refined aspects of animal life, such as the animal's instinct to care for its young, the loyalty to its master (in animals such as dogs), and so on. These natural instincts are the product of the Nefesh, the quality of Godliness which is infused even within animals.

The Or Ha'haim explains that the Torah forbade us from eating blood because it is there, in the blood, where the animal's Nefesh is contained. If we ingest an animal's blood, its Nefesh will supplant our Nefesh. The Nefesh aspect of our souls will be replaced by the animal's Nefesh. This would have a disastrous spiritual effect on our beings, and for this reason the Torah demands that we do not ingest any animal blood – in order to preserve the sanctity and purity of our souls.

This prohibition thus reminds us of the special spiritual quality with which we are all endowed. If we only had a body, without any spiritual component, then a person who happens to enjoy the taste of animal blood would be allowed to ingest it. But the Torah informs us that we have something special and holy inside us that we need to protect.

The soul is our connection to the heavens. We cannot see it, but there is a kind of "rope" that extends from the heavens, from the source of our

soul, to the soul within us. And this is why our actions have such a profound effect. Imagine one person holding the edge of a rope in New York, and his friend holding the other end of the rope in Los Angeles. If the person in New York shakes his end, it creates a slight tremor in the rope that, after several days, will be felt at the opposite end, in Los Angeles. This is precisely what happens when we perform a Misva, or when, Heaven forbid, we commit a sin. It stirs the "rope" that connects our soul with the heavens, and has a significant impact in the upper worlds. The sacred Neshama inside us means that we are connected at every moment to God in the heavens – which means that everything we do, big and small, has a profound impact.

This is why nobody can say that he is not important enough for his actions to matter. We must never think that our misdeeds are inconsequential, and we must never refrain from a "small" Misva thinking that it won't have any effect. We have a soul which is our connection to the heavens, and thus everything we do is significant and consequential. Even the seemingly small things we do have an extraordinary impact on even the upper worlds. And so we can never disregard the "little things" – because in truth, nothing we do is "little."

### **Rabbi Wein GROWING UP**

All children grow up and hopefully mature into independent, self-sufficient and productive adults. The Torah itself advocates this process when it states that "therefore every man shall leave his father and mother" in order to marry and build one's own home and family. Growing up is often a painful process for both parents and children.

I have often advocated the idea that everyone should be borne twenty-one years old, educated and with the necessary skills to make one's way in life successfully. However, somehow Heaven has not adopted my scheme of things and thus the process of growing up remains as vital and difficult as ever. Unfortunately many a failed individual and a dysfunctional family is the product of not ever growing up. Remaining an eternal adolescent when one's hair has already turned grey is a sure recipe for personal and family failure.

The advantages of growing up are many. We no longer look for monsters hiding under our bed or are we as fearful of the vicissitudes of life as we once were. In short, growing up and becoming independent and mature creates a sense of self-confidence, self-identity, courage, innovative spirit

and a broader outlook on life, and its attendant problems.

When we are children and even adolescents we are still completely dependent upon others for our sustenance and achievements. Parents, teachers, schools, yeshivot, seminaries, colleges and universities rule all our lives and shape our attitudes and behavior. We are always subject to peer pressure as well and most of the time this is very detrimental to our later life. To put it mildly, it is vitally important to be able to grow up properly.

This is not only true for individuals but it is true for nations as well. The Jewish people, for two millennia, were never allowed to grow up. The Exile robbed us of any sense of independence and of national maturity. We were always subject to the whims of inimical governments, rapacious noblemen and the vagaries of ever-changing rules, societal revolutions and temporary vogues of thought and behavior.

As such, we developed a mentality of dependence upon others. In the Exile we had no other choice but to do so. We could never stand up to anyone in a meaningful fashion and thus we were unable in return to absorb necessary criticism and change. We remained the eternal adolescent in human society, never having a chance to mature and stand on our own and achieve success without the help of others being necessary.

Even after the State of Israel was founded sixty-seven years ago, this mindset of dependence remained in place. We were dependent upon others for monetary help, military weapons and diplomatic protection. Because of the reality of this dependence, a feeling of almost despair descended upon us whenever we felt that our patrons and benefactors would perhaps desert us. We were simply afraid of being independent, of growing up in a national sense.

Those of us living in Israel now are able to sense a change in this attitude. We are beginning to stand up openly and with justice to our erstwhile friends who always profess that their intent is for our good, while their advice and policies have a history of being wrong and dangerous to us. National maturity is beginning to seep into the Jewish people living in Israel. It took us a long time to grow up but we are certainly growing up now.

There are parts of our society that still need growing up. Much of the religious community still feels itself completely dependent upon others for its survival and well-being. Whether it is the dependence upon governmental largesse, the donations of others, or

the benevolence of society at large, there is a mindset in much of the religious community that it is imperative for its survival that others somehow take care of its needs and problems.

It is apparently uninterested in growing up. As such, it dooms itself to poverty, increasing family dysfunction and societal discrimination and conflict. We are no longer subject to arbitrary and prejudicial rule over our lives. A great contribution of the State of Israel to the Jewish world is that it has helped us to grow up and mature as a people and as individuals.

As mentioned above, it is painful growing up and many mistakes can be made, and usually are, on the way to some sort of successful maturation. Nevertheless, one can never agree to a program that perpetuates adolescence and dependency into later years of existence. We are in the midst of growing up as a people and as a nation. We should attempt to include all sectors of our society in this process of growing up

### **Chief Rabbi Sir Jonathan Sacks The Scapegoat: Shame and Guilt**

The strangest and most dramatic element of the service on Yom Kippur, set out in Acharei Mot (Lev. 16: 7-22), was the ritual of the two goats, one offered as a sacrifice, the other sent away into the desert "to Azazel." They were to all intents and purposes indistinguishable from one another: they were chosen to be as similar as possible in size and appearance. They were brought before the High Priest and lots were drawn, one bearing the words "To the Lord," the other, "To Azazel." The one on which the lot "To the Lord" fell was offered as a sacrifice. Over the other the High Priest confessed the sins of the nation and it was then taken away into the desert hills outside Jerusalem where it plunged to its death. Tradition tells us that a red thread would be attached to its horns, half of which was removed before the animal was sent away. If the rite had been effective, the red thread would turn to white.

Much is puzzling about the ritual. First, what is the meaning of "to Azazel," to which the second goat was sent? It appears nowhere else in Scripture. Three major theories emerged as to its meaning. According to the sages and Rashi it meant "a steep, rocky or hard place," in other words a description of its destination. According to the Torah the goat was sent "to a desolate area" (el eretz gezerah, Lev. 16: 22). According to the sages it was taken to a steep ravine where it fell to its death. That, according to the first explanation, is the meaning of Azazel.

The second, suggested cryptically by Ibn Ezra and explicitly by Nahmanides, is that Azazel was the name of a spirit or demon, one of the fallen angels referred to in Genesis 6:2, similar to the goat-spirit called Pan in Greek mythology, Faunus in Latin. This is a difficult idea, which is why Ibn Ezra alluded to it, as he did in similar cases, by way of a riddle, a puzzle, that only the wise would be able to decipher. He writes: "I will reveal to you part of the secret by hint: when you reach thirty-three you will know it." Nahmanides reveals the secret. Thirty three verses later on, the Torah commands: "They must no longer offer any of their sacrifices to the goat idols [seirim] after whom they go astray" (Lev. 17: 7).

Azazel, on this reading, is the name of a demon or hostile force, sometimes called Satan or Samael. The Israelites were categorically forbidden to worship such a force. Indeed the belief that there are powers at work in the universe distinct from, or even hostile to, God, is incompatible with Judaic monotheism. Nonetheless, some sages did believe that there were negative forces that were part of the heavenly retinue, like Satan, who brought accusations against humans or tempted them into sin. The goat sent into the wilderness to Azazel was a way of conciliating or propitiating such forces so that the prayers of Israel could rise to heaven without, as it were, any dissenting voices. This way of understanding the rite is similar to the saying on the part of the sages that we blow shofar in a double cycle on Rosh Hashanah "to confuse Satan." [1]

The third interpretation and the simplest is that Azazel is a compound noun meaning "the goat [ez] that was sent away [azal]." This led to the addition of a new word to the English language. In 1530 William Tyndale produced the first English translation of the Hebrew Bible, an act then illegal and for which he paid with his life. Seeking to translate Azazel into English, he called it "the escapegoat," i.e. the goat that was sent away and released. In the course of time the first letter was dropped, and the word "scapegoat" was born.

The real question though is: what was the ritual actually about? It was unique. Sin and guilt offerings are familiar features of the Torah and a normal part of the service of the Temple. The service of Yom Kippur was different in one salient respect. In every other case the sin was confessed over the animal that was sacrificed. On Yom Kippur, the High Priest confessed the sins of the people over the animal that was not sacrificed, the scapegoat that was sent away, "carrying on it all their iniquities" (Lev. 16: 21-22).

The simplest and most compelling answer was given



by Maimonides in *The Guide for the Perplexed*:

There is no doubt that sins cannot be carried like a burden, and taken off the shoulder of one being to be laid on that of another being. But these ceremonies are of a symbolic character, and serve to impress people with a certain idea, and to induce them to repent – as if to say, we have freed ourselves of our previous deeds, have cast them behind our backs, and removed them from us as far as possible.[2]

Expiation demands a ritual, some dramatic representation of the removal of sin and the wiping-clean of the past. That is clear. Yet Maimonides does not explain why Yom Kippur demanded a rite not used on other days of the year when sin or guilt offerings were brought. Why was the first goat, the one of which the lot “To the Lord” fell and which was offered as a sin offering (Lev. 16: 9) not sufficient?

The answer lies in the dual character of the day. The Torah states:

This shall be an eternal law for you: On the tenth day of the seventh month you must fast and not do any work ... This is because on this day you shall have all your sins atoned [yechaper], so that you will be cleansed [le-taher]. Before God you will be cleansed of all your sins. (Lev. 16: 29-30)

Two quite distinct processes were involved on Yom Kippur. First there was kapparah, atonement. This is the normal function of a sin offering. Second, there was teharah, purification, something normally done in a different context altogether, namely the removal of tumah, ritual defilement, which could arise from a number of different causes, among them contact with a dead body, skin disease, or nocturnal discharge. Atonement has to do with guilt. Purification has to do with contamination or pollution. These are usually[3] two separate worlds. On Yom Kippur they were brought together. Why?

We owe to anthropologists like Ruth Benedict[4] the distinction between shame cultures and guilt cultures. Shame is a social phenomenon. It is what we feel when our wrongdoing is exposed to others. It may even be something we feel when we merely imagine other people knowing or seeing what we have done. Shame is the feeling of being found out, and our first instinct is to hide. That is what Adam and Eve did in the garden of Eden after they had eaten the forbidden fruit. They were ashamed of their nakedness and they hid.

Guilt is a personal phenomenon. It has nothing to do with what others might say if they knew what we have

done, and everything to do with what we say to ourselves. Guilt is the voice of conscience, and it is inescapable. You may be able to avoid shame by hiding or not being found out, but you cannot avoid guilt. Guilt is self-knowledge.

There is another difference, which explains why Judaism is overwhelmingly a guilt rather than a shame culture. Shame attaches to the person. Guilt attaches to the act. It is almost impossible to remove shame once you have been publicly disgraced. It is like an indelible stain on your skin. Shakespeare has Lady Macbeth say, after her crime, “Will these hands ne’er be clean?” In shame cultures, wrongdoers tend either to go into exile, where no one knows their past, or to commit suicide. Playwrights have them die.

Guilt makes a clear distinction between the act of wrongdoing and the person of the wrongdoer. The act was wrong, but the agent remains, in principle, intact. That is why guilt can be removed, “atoned for,” by confession, remorse and restitution. “Hate not the sinner but the sin,” is the basic axiom of a guilt culture.

Normally sin and guilt offerings, as their names imply, are about guilt. They atone. But Yom Kippur deals not only with our sins as individuals. It also confronts our sins as a community bound by mutual responsibility. It deals, in other words, with the social as well as the personal dimension of wrongdoing. Yom Kippur is about shame as well as guilt. Hence there has to be purification (the removal of the stain) as well as atonement.

The psychology of shame is quite different to that of guilt. We can discharge guilt by achieving forgiveness – and forgiveness can only be granted by the object of our wrongdoing, which is why Yom Kippur only atones for sins against God. Even God cannot – logically cannot – forgive sins committed against our fellow humans until they themselves have forgiven us.

Shame cannot be removed by forgiveness. The victim of our crime may have forgiven us, but we still feel defiled by the knowledge that our name has been disgraced, our reputation harmed, our standing damaged. We still feel the stigma, the dishonour, the degradation. That is why an immensely powerful and dramatic ceremony had to take place during which people could feel and symbolically see their sins carried away to the desert, to no-man’s-land. A similar ceremony took place when a leper was cleansed. The priest took two birds, killed one, and released the other to fly away across the open fields (Lev. 14: 4-7). Again the act was one of cleansing,

not atoning, and had to do with shame, not guilt.

Judaism is a religion of hope, and its great rituals of repentance and atonement are part of that hope. We are not condemned to live endlessly with the mistakes and errors of our past. That is the great difference between a guilt culture and a shame culture. But Judaism also acknowledges the existence of shame. Hence the elaborate ritual of the scapegoat that seemed to carry away the tumah, the defilement that is the mark of shame. It could only be done on Yom Kippur because that was the one day of the year in which everyone shared at least vicariously in the process of confession, repentance, atonement and purification. When a whole society confesses its guilt, individuals can be redeemed from shame.

[1] Rosh Hashanah 16b.

[2] The Guide for the Perplexed, III: 46.

[3] There were exceptions. A leper – or more precisely someone suffering from the skin disease known in the torah as tsara'at – had to bring a guilt offering [asham] in addition to undergoing rites of purification (Lev. 14: 12-20).

[4] Ruth Benedict, *The Chrysanthemum and the Sword*, London, Secker & Warburg, 1947.

**AS HEARD FROM RABBI AVIGDOR MILLER Z'TL  
“And you should love your fellowman as  
yourself” (19:18)**

If such is the obligation toward one fellow Israelite, then how vastly must we love the entire people of Hashem! This intense love for our people, and even for a single one of our nation, actually is included in the command of “You shall love Hashem your G-d with all your heart” (Devarim 6:5), “for Hashem your G-d loves you” (ibid. 23:6), and “I love you, said Hashem” (Malachi 1:2). “Yes, I loved you with an everlasting love” (Jeremiah 31:3).

The commandment “I am Hashem your G-d” (Shemot 20:2) means also “Think as I think!” If you love Me, you must love my people, and each individual of My people. This is included in the words “Holy shall you be, for I Hashem your G-d am holy”, which means that you should emulate Me. “And you should walk in His ways” (Devarim 28:9). The Holy Scriptures express the thoughts of Hashem (as He wishes to reveal to men); And these Scriptures speak solely about Hashem’s people and nothing else. Therefore this verse: “And you should love your fellowman as yourself” “is a great principle of the Torah” (Yerushalmi Nedarim 9:4) and is an essential corollary of “You shall love Hashem your G-d.”

When Hillel was approached by the perspective Ger who wished to learn the entire Torah

in the same time that he would be able to stand on one foot, Hillel replied: “Do not do to your fellow that which you do not wish to be done to you, this is the entire Torah, and all else is commentary which you should learn” (Shabbat 31A). Hillel did not quote the first and most fundamental commandment “I am Hashem your G-d” (Shemot 20:2) which is certainly the most obligatory. But the most difficult to achieve, and in the area in which most of the tests in life occur, is the function of successful living with others. Thus when a family of Cohanim enters to serve in the Sanctuary, the group that is leaving say to the newcomers: “He that put His name upon this edifice should cause that among you should be love and brotherhood and peace and friendship” (Berachot 12A). It is most noteworthy that instead of blessing them that their service be performed with the utmost perfection, and the purest devotion of heart, they considered as most necessary to pray that Hashem assist them to maintain love toward their family members during the week that ensued. Because of the urgency of this commandment, the same words are said at the marriage rite: “Love and brotherhood and peace and friendship” (Ketubot 8A). Between a man and his wife, between neighbors and all of Israel, this is the most difficult and all inclusive commandment and is indeed an extremely “great principle of the Torah” (Yerushalmi ibid.).

The Sacred Scriptures state clearly that the seed of Israel, meaning the loyal Jews of today and of all generations, are G-d’s beloved people (Devarim 7:8, 23:6, 1 Kings 10:9, Yeshaya 43:4, Yirmiya 31:2, II Chronicles 2:10, Malachi 1:2,,,) Those who choose to identify themselves with the loyal Jewish people are here intended. And when we endeavor to love them more, Hashem in like measure loves Us more. “And I shall bless those that bless you” (Beresheet 12:3). Quoted from “A Kingdom of Cohanim” by Rabbi Avigdor Miller ZT”L

Parts of this newsletter are courtesy of Project Genesis: Torah on the Information Superhighway. Permission is granted to redistribute, but please give proper attribution and copyright to the author and Project Genesis, and refer to learn@torah.org and <http://www.torah.org/>. Both the authors and Project Genesis reserve certain rights. For full information on copyrights, send email to [copyrights@torah.org](mailto:copyrights@torah.org).

Shabbat Shalom From Cyberspace E Mail Edition is published each week since 1995 and is distributed to 18,000 readers. Our goal is to spread torah knowledge. Articles are downloaded from sites and from e-mail forwarded to us. We encourage you to reprint the newsletter and distribute it to co-workers, friends and family. You can retransmit copies by fax, mail or by hand. Be a part of the Mitzvah of spreading torah. It takes so little to make copies and distribute them. And with E Mail it just takes a click to send this along. To subscribe directly or have us send to a friend or family member Send a request to [ShabbatShalomNewsletter@Gmail.com](mailto:ShabbatShalomNewsletter@Gmail.com) with your name, phone, fax and E-Mail Address