



Congregation Beth Israel
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Schedule for Parshat Acharei Mot First Days of Passover

Friday, April 18

Shacharit	6:50 am
Burn chametz by	11:20 am
Incinerator at Salem Towers	9:00 - 11:20 am
Mincha	7:00 pm
Candle Lighting	7:03 pm

Saturday, April 19 Shabbat HaGadol

Shacharit at Salem Towers	6:00 am
Shacharit	6:00 am
Latest Time for Kriat Shema	9:19 am

No Kiddush Following Services

Latest time for eating chametz	10:03 am
Latest time for disposing of chametz	11:24 am
Latest time for eating permissible matzah products (ie, cooked, not baked)	4:43 pm
Mincha	7:00 pm

No Se'udah Shlishit Following Mincha

Ma'ariv	8:00 pm
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Light from an existing flame. No preparations for the Seder should be made before 8:21 pm

Candle Lighting no earlier than	8:21 pm
Afikoman must be eaten by	12:44 am

Sunday, April 20 Passover, First Day

Shacharit at Salem Towers	7:45 am
Shacharit	8:45 am
Latest time for Kriat Shema	9:19 am
Mincha	7:10 pm
Ma'ariv	8:00 pm
Candlelighting no earlier than	8:22 pm

Light from an existing flame. No preparations for the second Seder should be made before 8:22 p.m.

Afikoman must be eaten by	12:43 am
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Monday, April 21 Passover, Second Day

Shacharit at Salem Towers	7:45 am
Shacharit	8:45 am
Latest time for Kriat Shema	9:18 am
Mincha	7:10 pm
Ma'ariv	8:15 pm
Yom Tov ends	8:23 pm

Tuesday - Thursday, April 22 - 24 Chol HaMoed

Shacharit	6:40 am
Mincha	7:20 pm
Ma'ariv	7:50 pm

Friday, April 25 Chol HaMoed/Erev Yom Tov

Shacharit	6:40 am
Candle Lighting	7:19 pm
Mincha	7:20 pm

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Acharei Mot

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Torah	620	470	III-176
Maftir	634	477	III-196
Haftarah	1172	477	III-198

Please note that the haftarah for this week is not the usual but that of Shabbat HaGadol. It is from the Book of Malachi, 3:4-24.

Passover First Day

	Artscroll Siddur	Birnbaum
Torah	954	737
Maftir	955	741
Haftarah	955	743

Passover Second Day

	Artscroll Siddur	Birnbaum
Torah	956	797
Maftir	955	741
Haftarah	957	745

The Land (Channel 11)

Insights into Parshat Acharei mot from the Ramban, by Rav Reuven Ungar of Sha'alvim.

“And The Land will become defiled, I will count her sins upon her, and The Land will vomit her inhabitants” (Leviticus 18:25). This verse is written subsequent to violations of sexual misconduct. Maintaining proper intimate relations is not restricted to the Land of Israel. Mitzvoth that focus on the actions of people are not classified as land based mitzvot (hateluyot bekarka), and are applicable everywhere. Why is the defiling of The Land mentioned in this context?

As outlined in the Book of Deuteronomy (32:8,9) Hashem divided the world to countries in specific locations. Each country and land is appointed a celestial officer. Obviously Hashem is The Sole Source of power and to Him alone are all of His creations required to worship. Such figureheads exist in regards to countries outside of the Land of Israel (At times they can present an optical illusion and the misguided may not realize that such officers possess no innate power).

The Jewish People, in the Land of Israel, merit to Channel 11. One Hashem, One People, One Land - no interference, no fuzz, direct frequency. This is the meaning of the verse “And you will be for me a treasure (segula) from all of the nations for all of the Land is mine” (Exodus 19:5). As the nation that advances monotheism we merit a special one-on-one relationship with Hashem; no figureheads detract from our exalted relationship with Hashem. In this respect Hashem separated us from other nations in giving us The Land (Leviticus 20:22); the lack of outside interference enhances our status as His nation.

This special status of The Land generates a heightened intolerance for the performance of abominations, such as sexual misconduct and idolatry. Therefore she vomited the perpetrators of such actions from her midst. The Kutites were punished for their idolatrous misconduct in the Land of Israel (they were attacked by lions). Surely they had performed such transgressions in Kuta, prior to their arrival in the Land of Israel - why were they only punished at this stage of history? They did not understand the laws of The G-d of The Land (Kings II, 17:26) - no tolerance for such heinous crimes committed in The Palace of Hashem.

This concept enables us to comprehend several statements of the Sages of the Talmud. Residing outside of The Land is likened to a lifestyle absent of G-d (Tractate Ketubot 110b); Hashem is our G-d when we reside in The Land (Tosefta Tractate Avoda Zara 5:5). Only in the Channel 11 atmosphere of The Land do we merit an intimate relationship with Hashem, free of distracting figureheads.

In the second paragraph of Kriat Shema, the Torah informs that even in the exile we are commanded to perform Mitzvoth (Deuteronomy 11:17,18). The Sages of the Talmud teach us that the verses convey to us that Mitzvoth are to be performed in the exile so that they are not forgotten upon return to The Land (Sifri Ekev, 43a). The commandments mentioned in those verses do not consist of land-based Mitzvoth such as Shemittah and Terumah; rather tefillin are mentioned! This indicates that the primary location for performance of all Mitzvoth is The Land. For this reason the Sages state that the settling of The Land is equated to the performance of all the Mitzvoth (Sifri Re'eh 80a, Tosefta Tractate Avodah Zara 5:3); the optimum performance of the Mitzvoth transpires in The Land.

The obligation of Mitzvoth began with the acceptance of the Torah at Mount Sinai. Nevertheless, the forefathers endeavored to perform the Mitzvoth prior to that period, in The Land. Thus, Ya'akov Avinu was married to two sisters outside of The Land. Binyamin was conceived prior to the entrance of his parents to The Land; subsequent to entering The Land Ya'akov did not engage in relations with Rachel. In her merit she survived outside of The Land; she died shortly after entering The Land to prevent Ya'akov from being wed to two sisters in The Land, even prior to the acceptance of the Torah.