

This week's issue of *The Park Page* is dedicated by

Karen and Jeffrey Klein, commemorating the first Yahrzeit of his brother Ira Klein – Yitzchak Moshe ben Shlomo a"h (2 Iyyar)
Miller and Adelson Families, commemorating the Yahrzeit of their grandmother Ryfka Nagler – Rivka bat Yaakov a"h (3 Nissan)
Chuck Waxman, commemorating the Yahrzeit of Debbie's brother Larry Rosenblatt – Leibel ben Mordechai ve-Faiga Malka a"h (1 Iyyar)



The Weekly Bulletin of Young Israel of New Hyde Park

May 3-10, 2024

Parashat Acharei Mot • Shabbat Mevarkhim
Issue #909

25 Nissan – 2 Iyyar 5784

Drash v'DaSh: A Shabbat Message and Greeting Counting the Reasons for Counting

Occasionally, people find themselves counting simply to pass the time: Some, for example, "count sheep" to put themselves to sleep. Young children may count for the self-fulfilling function of learning how to count, and intermittently to amuse the adults with their developing abilities. An individual may count to demonstrate his familiarity with a foreign language, even if that is the entire extent of that familiarity. A medical patient may be asked to count to indicate his state of mental awareness.

More often, however, our counting has some specific purpose more directly related to the counting process, yet even that objective may vary from count to count. This is true not only of mundane counts, but those that are religiously-ordained as well.

Thus, we may count in order to know how many we have, as in an inventory or census. Sometimes we count time elapsed from an event: the number of days since our last good night's sleep or since we last had caffeine, or count down the hours *until* we go home for the weekend or the days to a big event like a graduation or a wedding. In the realm of observance, we might count the hours since we ate meat, or the days that have elapsed since ritual impurity, or the days/months of mourning after (G-d forbid) the loss of a family member. On the other hand, Maimonides rules that one should count the number of blessings that he utters so that he is sure to reach up to the desired daily dose of one hundred, especially on Shabbat when without a concerted effort, that threshold may not be realized.

When we count the Omer, many of these same themes are operative: We count *from* "Mochorat ha-Shabbat" – the Second Day of Pesach – when the Omer sacrifice is brought. At the same time, however, we also seem to be counting *to* another sacrifice, the "Mincha Chadasha," part of the ritual for Shavuot. In light of this common association of the counting with a sacrifice, albeit from either of two opposite directions, many authorities rule that today, in the absence of both of these sacrifices, that the count is only a Rabbinic obligation – "Zekher la-Mikdash" to commemorate the count in Temple times when these sacrifices were in fact offered.

Maimonides however rules that the Mitzva to count the Omer still remains in full force today as a Biblical commandment, even inasmuch as he acknowledges strong ties to the sacrifices that in earlier times were brought at the two ends of the seven-week period. On the surface, there would not seem to be any purpose in counting, since with an established calendar, the outcome is already known in advance. Apparently, then, there is yet another goal achieved by the count which is to invest each day with independent significance. The proverbial king sits in the parlor counting out his money, not because he needs to know how much he has – in the Utopian nursery rhyme, there is undoubtedly more than he will ever need – but because he simply delights in his possessions. Similarly, when we count the Omer, we recognize the inherent value in each and every one of the forty-nine days, and the seven weeks, reflected in part in the Kabbalistic prayer that is recited after the Count.

Indeed, Nachmanides views the Omer period as one long bridge from Pesach to Shavuot, much as Chol Hamoed joins the first days of a Yom Tov to the second ones. Thus the Omer, often viewed as a period of mourning with all of attendant restrictions, is simultaneously a collection of discrete days each imbued with independent significance and an opportunity, something not only to be reckoned but also to be recognized.

Schedule of Services and Classes

Friday, May 3 / 25 Nissan		Bava Metzia 65
Shacharit		6:40 am
Mincha, Dvar Torah, and Maariv		7:00 pm
Candle-lighting, ideally by 7:15 but no later than		7:36 pm
Saturday, May 4 / 26 Nissan		Bava Metzia 66
Shacharit		8:45 am
Latest time for Shema	MA 8:44 • GRA 9:20 am	
Drasha		10:45 pm
Pirkei Avot Shiur		6:45 pm
Mincha, Seuda Shelishit, and Dvar Torah		7:30 pm
Maariv / Shabbat ends		8:40 pm
Sunday, May 5 / 27 Nissan		Bava Metzia 67
Shacharit		8:10 am
Gemara Shiur (Gittin 38b) - Zoom 562011827		9:15 pm
Mincha / Maariv		7:40 pm
Monday, May 6 / 28 Nissan		Bava Metzia 68
Shacharit		6:40 am
Mincha and Maariv		7:40 pm
Tuesday, May 7 / 29 Nissan		Bava Metzia 69
Shacharit		6:40 am
Mincha and Maariv		7:40 pm
Wednesday, May 8 / 30 Nissan – Rosh Chodesh		Bava Metzia 70
Shacharit		6:30 am
Mincha and Maariv		7:40 pm
Thursday, May 9 / 1 Iyyar – Rosh Chodesh		Bava Metzia 71
Shacharit		6:30 am
Mincha and Maariv		7:40 pm
Friday, May 10 / 2 Iyyar		Bava Metzia 72
Shacharit		6:40 am
Mincha, Dvar Torah, and Maariv		7:00 pm
Candle-lighting, ideally by 7:15 but no later than		7:43 pm

Parasha Page Numbers

Parasha: Acharei (Lev. 16:1 - 18:30)	Artscroll 636 • Soncino 480
Haftara: Acharei (Ezek. 22:1-19)	Artscroll 1174 • Soncino 494

Schedule Notes:

- Pre-registration helps ensure a minyan. To sign up, kindly contact Rabbi Teitelman by phone, text, or WhatsApp at 518-222-3875.
- The schedule for Nissan through Elul is available in shul, or online at <http://yinhp.org/docs/yinhp-schedule-5784-p2.pdf>
- The Molad for Chodesh Iyyar is Wednesday, May 8 at 11:41 am + 8 Chalakim, Jerusalem Standard Time



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Announcements

Yasher koach to David Rouhani for his Iaining this Shabbat.

The next **Simcha Kiddush** will take place on Saturday, May 11 – Shabbat Parashat Kedoshim, celebrating May simchas, Mother's Day, and Yom Haatzma'ut. Sponsorships are \$18 per Kiddush or \$200 annually and are payable by check or online at <https://tinyurl.com/yinhp-simcha-kiddush>. Please send simcha details to office@yinhp.org

YINHP Cards ("In Memoriam", "Mazel Tov", "Get Well", and "Thank You") are available for purchase through David Mandel. The cost is \$18 each or \$72 for five (mix 'n match).

Gift Cards for Shop Rite and Stop & Shop can be purchased from Ilene and Marc Horowitz 718-470-9474.

The **Beautiful Memories Gemach** is closed until after Pesach, at which time it will again be looking for volunteers, especially 9-10 a.m. on Sundays and 3-4 p.m. on Tuesdays. For more information, please contact Mark Krieger at 917-703-4694 or visit www.BeautifulMemoriesGemach.org or the BMG Facebook page.

Women requesting a **Mikvah appointment** should call 718-343-5700.

Pesach Yizkor



The Yizkor memorial service was held on the last day of Pesach.

Please make checks payable to YINHP, or donate online at <http://tinyurl.com/yinhp-yizkor>

Birkat Ilanot



The blessing on blossoming fruit trees, recited only once a year during Nissan

The 5784 Pirkei Avot Series Ethics of Business in "Ethics of our Fathers"



Starting this Saturday at 6:45 pm

YOM HA'SHO'AH PROGRAM May 19, 2024



with Guest Speaker

Celia Kenner

Mincha at 7:30 - followed by program
Ma'ariv after program

Sponsored by:
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From "The Parkives" for the Shabbat After Pesach "From the Keyboard, About the Key-Bread"

By now, we are quite familiar with the diversity of customs pertaining to the preparation for and conduct during Pesach. Can one kosher microwave ovens and granite countertops? Should one prefer hand or machine Shemura Matza? Matza balls – *de rigeur* or *assur*? Is quinoa *kitniyot*? Even something as simple as a bag of onion-garlic potato chips may feature a range of supervisions, some attesting to its kashrut for Pesach while others explicitly denying it. All of this reminds us of the divergence in normative Pesach practices, and this still within the Ashkenazic Orthodox community.

But there are also those regulations that apply specifically *after* Pesach. The most famous is no doubt the prohibition to eat or otherwise enjoy Chametz that was owned by a Jew over Pesach. This brings us to the "Who is a Jew" question as we try to discern the religion of owners from their last names, determine the Halakhic status of corporations, and assess minority Jewish interests in partnerships. The matter gets increasingly complicated as we trace the moving target of ownership from production, through the various points of distribution, and eventually stopping at the retail store. (See also *The Park Page #77*, "Post-Passover Ponderings".)

One celebrated but curious custom of the "Schlissel Challa" – somehow "keying in" to the challa for the first Shabbat after Pesach. A popular version is to actually bake one's key *into* the challa. (But be careful: someone tried this while on vacation for Pesach, lost her key in the challa, and was locked out of her house upon her return home.) A risk-free alternative is to bake the challa itself in the shape of a key. Still another variation, cited by the "Book of our Heritage", is to apply the sesame or poppy seed garnish to the top of the challa in the pattern of a key. Apparently, for those who do use an actual metal key, it sometimes becomes a family heirloom, with the key staying in the family – and probably being rebaked each year- for generation after generation.

Either way, the Schlissel Challa is widely regarded as a Segula – a sign for good things to come: Either because it opens the doors to parnasa – sustenance – or that the hole of the key, like the eye of a needle, represents the small changes we can make in our observance in Shabbat that will invite additional blessing from G-d. A different interpretation ties it to the Omer: the key takes us from gate to gate as we ascend the forty-nine mystical steps. Alternatively, this key opens the door of the door of the Fear of Heaven regarded as a guarded treasure (*Yirat Hashem Hi Otzaro*). For the bi-lingual, there is also *key mi-tziyon tetze Torah*.

Wishing everyone a Schlissel Shabbat Shalom