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# Torah

## sweets

### ACHAREI MOS-KEDOSHIM – KEEPING IT FRESH

"Hey, you! Soldier! What's your name?"

"John," the soldier replied. "John?! What kind of army do you think this is? I never call my soldiers by their first names. It breeds familiarity and leads to a breakdown in discipline. I call my soldiers by their last names: Smith, Jones, Jenkins, and so on. You will refer to me as sergeant major. Do I make myself clear?"

"Yes, sergeant major."

"Good. Now that we've got that settled, what is your name, soldier?" The soldier breathes a heavy sigh and answers, "Darling. My name is John Darling, sergeant major."

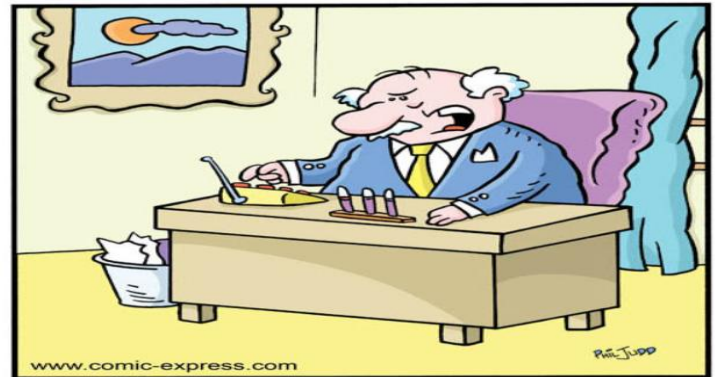
"Okay, John, here's what I need you to do..."

We all know the sayings that familiarity breeds contempt, while absence makes the heart grow fonder (the basis of the *Taharas Hamishpacha* concept). The challenge that many Torah-observant people deal with is how to keep their *Avodas Hashem* (service of G-d) fresh, specifically *Mitzvos* performed frequently and *Tefillos*, which are recited three times a day. How do we deal with a sense of rote?

This week's Parsha, *Acharei Mos*, opens with a command that Hashem told Aharon Hakohen through Moshe Rabbeinu (*Vayikra* 16:2): "Do not come into the *Kodesh Hakedoshim* (except once a year on *Yom Kippur*, as was the practice of the *Kohen Gadol*). What's the reason for this limitation? *Rashi* (ibid.) writes that Hashem said, "I continuously appear there with My pillar of cloud, and therefore, since My Divine Presence is revealed there, he must be careful not to accustom himself to enter." When we get accustomed to anything, we no longer value it as it should be. Someone once mentioned that if *Shabbos* was once a year and *Yom Kippur* was every week, we would have a much bigger appreciation for *Shabbos* and not as much for *Yom Kippur*. Even Aharon was instructed not to become too familiar with the service.

**Rabbi Nosson Scherman**, the general editor of *Artscroll*, shares a story about the origins of the *Porush* family that has served in many capacities in Israeli political life and have been a staple of the *Knesset* for many generations, since the founding of the country. The original family name was not *Porush*. Rather, it was *Glickman*, and when the patriarch of the family decided to settle in the Holy Land, he couldn't fathom just moving there without properly preparing for the spiritual elevation of *Eretz Yisrael*. So, he went into the forest and lived in a little shack for many months, learning, davening, and fasting before entering the Holy Land. As such, people called him a *parush*, one who separates himself from general society to seek a spiritual elevation. For generations, the family was called the *Glickman-Porush* family until they dropped the *Glickman* name. Today, those of us in the *Diaspora* can get on a plane and arrive in the Holy Land in a matter of hours. Proportionately, our feeling for *Eretz Yisrael* is not the same.

The same goes for all the aspects of our Torah living. For us to feel the freshness in our *Yiddishkeit*, we need to put in the effort. Learning more in depth about the *Mitzvos* we do and the *Tefillos* we say can infuse our observance with new flavor. Also, sometimes the concept of "fake it till you make it" can be applied to Torah living, as the *Ramchal* (*Mesilas Yesharim*, Chapter 7) famously writes that external actions can awaken internal motivation. Finally, let's focus our thoughts during the "*V'haarev Na*" *tefillah* each morning, where we ask Hashem to make Torah sweet to us (pun certainly intended), connecting the mind and heart to its inherent charm.



"I'm bored Miss Smith. Send in someone to fire!"

### HAFTARAH HONEYCOMBS BY RAV MOSHE KLEIN ACHAREI MOS-KEDOSHIM – BLACK IS BEAUTIFUL

This week's Haftarah (*Amos* 9:7) opens with the line: "Are you not like the children of the *Kushim* to Me, *Bnei Yisrael*?" **Rav Tzadok** (in the *Pri Tzadik*) explains. *Yosef Hatzaddik* is called the beautiful one (*Bereishis* 39:6). It doesn't mean physically; it was much deeper. *Yosef* was beautiful on the inside. He was a *tzaddik* – one who prevents himself from sinning. As such, his body and spirituality were beautiful.

The *Gemara* (*Berachos* 20a) reports that "*Rabbi Yochanan* used to sit at the gates of the women's *Mikvaos* and proclaimed: 'When the daughters of Israel emerge from their immersion, they will look at me, and will have children as beautiful as I.' The Sages asked him: 'Master, do you not fear *Ayin Harah* (evil eye)?' He said to them: 'I descend from the seed of *Yosef* over whom the evil eye has no control.'" **Rav Tzadok** writes that this is alluding to the fact that he is beautiful, he is *kadosh* (holy) in and out, so he doesn't have to be worried about the evil eye.

One who is not careful in matters of *kedushah* is called *kushi*, dark, as in darkened from sin. Many feel blackened from indiscretions and that their souls are decimated. The Haftarah tells us, "You feel dark from your mistakes, but the truth is that the *Mishnah* tells us that the Jewish nation is all *tzaddikim*." Really, we are all beautiful, as the *Pasuk* says (*Shir Hashirim* 1:5-6): "I am black but beautiful, daughters of *Yerushalayim*! Like the tents of *Kedar*, like the curtains of *Shlomo*. Do not look upon me [disdainfully] because I am swarthy, for the sun has gazed upon me." What does all this mean?

**Rashi** (ibid, 1:5) explains: "I am black because of the sun's gaze, but I am still beautiful, and if I am black as the tents of *Kedar*, which are blackened by the rain, for they are constantly spread out in the deserts, I am easily cleansed to be like the curtains of *Shlomo*." The blackness is just the tan of the sun, and it is temporary. We Jews may feel dark, and we are crying out to Hashem, but on the inside, they are beautiful. For, behold I command, and I will scatter the house of Israel among all the nations; as it is shaken in a sieve, and not a stone falls to the earth." This is teaching us that no Jew is inherently dark from sin.

**Rav Tzadok** further explains that this is why *Yosef* himself had to be sent down to *Mitzrayim* (Egypt), as that is the root of all exiles in our history. There, *Yosef* was able to shield himself from sin, and that injects the ability for a Jew to overcome the dirtiness that is common in exile life. This means that one should tell themselves that even in the filthiest of places, one can defeat their *Yeitzer Harah* (Evil Inclination). (THE CONCLUSION FOR THIS ARTICLE CAN BE FOUND ON PAGE 3.) →

**SHALOM BAYIS & THE PARSHA BY RABBI YITZ GREENFIELD**  
**ACHAREI MOS- EMOTIONAL RESPONSIVENESS IN MARRIAGE**

The Parsha starts out by telling us (Vayikra 16:1): “Hashem spoke to Moshe after the death of Aharon’s two sons, when they approached before Hashem, and they died.” Rashi asks why the Torah said this. He answers that the Tanna Rabbi Elazar ben Azaryah would explain it with a parable: “It can be compared to a sick person whom two doctors attempted to treat. One doctor told him, “Do not eat cold food, and do not lie in damp chilly places.”

Another doctor came to him and said, “Do not eat cold food and do not lie in chilly places so that you will not die as so-and-so died.” The second doctor roused his emotions to follow his instructions more than the first. This is why it says in this Pasuk, “after the death of Aaron’s two sons Hashem says to Moshe, speak to Aharon your brother - he may not come.... So that he will not die the way his sons died.” We can learn from this Pasuk that when you want someone to do something, it is easier for a person to listen when they know the “why” behind what you are requesting. How can we relate this Pasuk and Rashi to our marriages?

In marriage, we are aiming for Shleimus, which is a close emotional connection with our spouse. How do we attain this connection? One way of forming Shleimus is by each spouse being willing to be emotionally vulnerable and share their emotional experience with their spouse. This will only work if the other spouse reacts emotionally responsively when their spouse is vulnerable. How does this sound?

Let’s say one spouse’s cell phone fell into cake batter, and this was a distressing experience for them. They can either just share the experience without the emotions, or they can express to their spouse how horrified they were when they accidentally knocked the cell phone into the cake batter. Sharing emotions allows their spouse to react with the proper response. Their spouse can react in an emotionally responsive way by being empathetic and sharing their spouse’s angst at the situation. Additionally, they can validate their spouse and be there for them. If we are willing to share the feelings behind our experiences with our spouse, instead of just reporting facts, this will give our spouse an opportunity to empathize and be emotionally there for us. If one spouse got stuck in traffic and missed an important meeting, instead of sharing just the facts, we can learn from this Rashi and share the intensity behind the experience.

When our spouse shares their feelings with us, they are vulnerable. We want to make sure to react in an emotionally responsive way by responding empathetically. This will create a cycle of trust and safety, which will enable us to reach Shleimus together. For most people, it is scary to be emotionally vulnerable, but the more emotionally responsive our spouse is, the more we will feel safe to share our deepest feelings with them. Reaching Shleimus takes a lot of courage; sometimes it feels easier to shut down, but the dividends are worth the effort. May Hashem bless our efforts with success and shine the light of Shalom Bayis into our homes!

**SUGAR RUSH ON THE 613 MITZVOS BY R’ELI REIT**  
**MITZVAH # 208 – HAVING PROPER WEIGHTS**

The Pasuk (Vayikra 19:36), “proper scales, proper weight stones and proper measurements, you shall have”. The idea is that if you have proper weights when selling things, then you won’t be cheating your customers. The Torah is very particular about this. The Torah lists off various types of measuring objects, such as weight, liquid size, and dry object (e.g., flour) size.

The Midrash says that Hashem took us out of Mitzrayim on condition that we would have honest weights. The **Chofetz Chaim**, ZT”L, gave his first public speech when he was a teenager. Local storekeepers were being dishonest with measurements when selling to non-Jews. The Chofetz Chaim gave a speech denouncing this practice.

**DELICIOUS DVAR BY RABBI DOVID ORLOFSKY**  
**ACHAREI MOS-KEDOSHIM: DON’T SACRIFICE YOUR KIDS**



This week’s Parshiyos – both Acharei Mos and Kedoshim – discuss the issur (prohibition) of Molech, the “fire god” that people offered their children to. Rashi states that there were two fires on either side, and the child was passed through the fire. There are commentators who say that the people actually burned their children. This idea, however, sounds so obscure; after all, who would ever imagine today someone burning their child to serve idols?

**Rav Asher Rubinstein**, the Rosh Yeshivah of Toras Simcha, explains as follows on a practical and relevant level. The Gemara writes that one is punished if they offer only one or some of their children to Molech and is not held responsible if one brought up all of their children to Molech. The reason for this is that a child was offered to Molech because it caused one’s other children to be successful. That happens all the time today when parents are willing to sacrifice one child so that the rest of the kids have a benefit. As parents, we are entrusted with our kids by Hashem. Some are challenging, others are more challenging. As one Discovery Seminar idea put it: “What’s the greatest source of a person’s pleasure? His/her children. What’s the greatest source of one’s pain? His/her children.”

Unfortunately, some people have kids with special needs or emotional problems, and it’s easier to toss them to the curb so that one is left with a nice and pure family. However, parents have obligations for every single child. We don’t sacrifice even one kid. There are schools that say that they will only accept a child if another, smarter child goes to the school, as well. This is sacrificing a kid to build up the school. That’s Molech.

**Rebbetzin Tziporah Gottlieb** relates a story. Her daughter was in the teacher’s room when another teacher walked with her handicapped son. This teacher was expecting a baby as well, and some observers tactlessly asked: “Aren’t you afraid your next child will also have disabilities. The teacher responded: “They’re not my children – they are Hashem’s children. Whatever He gives me, I will take and do the best I can with them.” What a powerful message to take with us: to never sacrifice or disregard any of our children.

*THE LEARNING IN  
THIS MAGAZINE IS  
DEDICATED AS A  
COMPLETE AND  
SPEEDY REFUAH  
FOR LEEBA  
MIRIAM GEULAH  
BAS LEAH AND  
FOR ALL WHO  
NEED IT.*

**HAFTARAH HONEYCOMBS BY RABBI MOSHE  
KLEIN, CONTINUED FROM PAGE 1**

The Gemara (Ta'anis 20a) relates that "once Rabbi Elazar Ben R'Shimon was coming from Migdal Gedor when he met an exceedingly ugly man, who greeted him; R' Elazar did not return his salutation but instead said to him, 'You're so ugly! Are all the people of your city as ugly as you?' 'I don't know,' said the man. 'Go to the Craftsman Who made me and say to him: 'How ugly is the vessel which you have made!'"

We learn from **Tosafos** that the ugly man was Eliyahu Hanavi, who is the angel of the bris, and he is also responsible for the purity and Kedusha of Klal Yisrael. Also, according to Rav Tzadok, he wasn't dressed up as a physically ugly person; rather, he was dressed up as someone who has fallen mightily in matters of kedusha. Sometimes, Hashem makes darkness so that there should be even greater light in the long run. A person might have tremendous challenges and falls, but then works on himself and learn to control himself, as a result, tremendous light is drawn out.

This is why Rav Elazar was told, "go to Hashem", as in Hashem made him have these types of challenges. This man represents the people in exile who are struggling with matters of spiritual tumah. Hashem says, "I put you here to work on yourself. This is the place where you can bring out the strongest light." Rav Tzadok concludes by quoting the Gemara (Sanhedrin 96b) that calls Mashiach 'Bar Nafli.' The simple understanding is that it means he is the son of giants, but the Ben Yehoyada writes that Nafli here refers to falling. Mashiach will come in a generation where a lot of people are falling but staying strong. The lesson here is that no one will remain in the dirt at the time of Mashiach and that we have the ability to attain some level of Kedusha, no matter where we are.

**KEDOSHIM – WE NEED TO KEEP ALL THE  
COMMANDMENTS, BOTH SIDES TOGETHER  
BY RABBI YANIV MEIROV**

What do we answer an individual who claims: "I don't kill, steal, or lie, so I am a good person. Okay, so I don't keep Shabbos or Kosher, and I don't wear a Kippah, but I care about others, and isn't it all that matters?" Perhaps, we can tell him as follows. We learn in Pirkei Avos: the world stands on three things – Torah, Avodah (prayer), and kindness. All three are dependent on one another, and if one falls, the entire world collapses.

One of the biggest Mitzvos brought down in this week's Parsha, Kedoshim, is "Ve'ahavta L'Reacha Kamocha – loving your fellow as yourself," which Rabbi Akiva says is the central rule of the Torah. It's a central rule, but not the ONLY rule. It's great to love your brother, but the Torah has commandments Bein Adam Lechaveiro – between a man and his fellow, but also Bein Adam L'Mokom – man and G-d. In our Parsha, we are instructed to be holy and interestingly there are many interpersonal commandments mentioned. We often think of holiness as being secluded in one's room, learning Torah and praying all day and night. Yet, there is a third pillar – Chesed – to go out of our comfort zone to help one's brother, as Moshe Rabbeinu famously did and was praised for.

**SHORT STORY BY YONI SCHWARTZ**

A 50-year-old Israeli man walked into a kiruv yeshiva in Israel, sat down in front of the rabbi, and said, "I am finally here. I am ready to start learning Torah." The rabbi was bewildered, so the man explained his story. "After the Holocaust," said the man, "my mother moved to Israel. Her husband and entire family were killed. Then she had me. However, she struggled so much financially that she simply couldn't support me, so she sent me to the Ponovezher Rav's orphanage in Bnei Brak. I was doing well, had friends, and was enjoying learning Torah. However, my mother was deeply traumatized by the war and didn't want me to have anything to do with religion because she had suffered so much from being Jewish. So, when she found out that I was learning Torah, she came down and pulled me out of there by my hand.

When the **Ponovezher Rav** heard this, he dropped everything he was doing and traveled a long distance to visit our home. He tried everything he could to convince my mother to let me stay, but to no avail. When he realized that was it, he put his hands on the table, put his head down, and began crying uncontrollably for 30 minutes. He didn't say anything more to my mother or me; he was just absolutely heartbroken. Then he got up, thanked my mother for her time, wished me a wonderful life, and left. Over 40 years have passed, and I still have not been able to forget that image of him crying. That is why I'm here."

*Comment: In this week's parshiyos, Acharei Mos and Kedoshim, two interesting topics are juxtaposed. First (Vayikra 19:1), "You shall be holy, for I, Hashem, your G-d, am holy." Then, various commandments are stated, many of which have nothing to do with what we would think of as holy in the traditional sense: respect your parents, social welfare laws such as leket, shikcha, and pe'ah, and not stealing from - and financially oppressing - others. Perhaps, the connection is that caring for others is just as much a part of the holy life as Shabbos or karbanos. In Judaism, there is simply no room for looking down on others and thinking, "I am holier than thou."*

**MILK'N'HONEY FROM JERUSALEM BY RABBI JONATHAN TAUB  
KEDOSHIM – SHABBOS IS MORE IMPORTANT THAN HONORING PARENTS**

At the beginning of Parshas Kedoshim (Vayikra 19:3), we are commanded, "a man, his mother and his father you shall fear, and my Shabboses you shall keep, I am Hashem your G-d." The question is, why is it that in the commandment to have fear, or perhaps more correctly, awe for one's parents, we are told that "you must keep my Shabboses? **Rashi** answers the question by saying that the Torah is telling us that even though we have to have awe for our father, if he tells us to transgress Shabbos, we cannot listen to him. Then Rashi adds, "and similarly with all other commandments." The following question is, why does the Torah teach us this idea regarding Shabbos?

Shabbos is one of the most serious commandments with the most severe of punishments, and one might have thought that when does one does not listen to one's father, if it's something of that severity that, for example, carries the death penalty as does Shabbos. But, in the case of a much lighter commandment, maybe one does listen to one's parents. Furthermore, if we were told a lighter commandment, we would know Shabbos by means of a *kal v'chomer*, an a fortiori argument. Several answers are given. The **Sfas Emes** says that we know that there are three partners in the creation of man: the Almighty, one's father, and one's mother. The father and the mother provide the physical. The Almighty provides the soul - the spiritual element. The spiritual element trumps the physical element. That's why one doesn't listen to parents, but one listens to the Almighty. The analogy for this is Shabbos, which is a holier day - and a spiritual day. It's not one of the days of physical work. And just as Shabbos is more important than the six days of the week, so too, the Almighty is more important than our physical parents.

The **Malbim** suggests an alternative answer. We are told that on the seventh day of creation, G-d rested. That implies that were He not to have rested, He could have carried on creating. Now, what would He have carried on creating? Surely, He had already reached the pinnacle of creation with the creation of man and woman. Where was there to go further? According to the Malbim, He would have carried on creating human beings, obviating the need for parents. In other words, Shabbos is the reason that there are parents at all. Therefore, it is appropriate that if parents tell a child to break Shabbos of all commandments, that is the source for the fact that we don't listen to parents.

Last week in Pirkei Avos (2:10), we learned that the “words of the Sages are like the bite of a fox, the sting of a scorpion, the hiss of a serpent, and fiery coals.” Now, in chapter 3, we see some eye-opening examples of those sharp teachings. Let’s try uncovering the loving message of *shalom* (harmony) and *achdus* (unity) within those fiery coals. Chazal are very direct with us: don’t disconnect from Torah - not even for a moment. We should be striving to reach the level that even when we’re alone, we stay the course in our learning and growth to understand the mind of our Creator and connect to Him, but it’s when we link up with our fellows that the true power of the Torah is unleashed.

Anytime we sit together and don’t learn Torah, it’s described in brutal terms by Chazal. It’s regarded as a convention of clowns (ibid 3:4), or as if we’re eating idolatrous offerings. Such togetherness is undesirable to say the least. On the other hand, when we connect with one another, specifically via Torah, Chazal extol the greatness of our achievement, both individually and for the whole world. Hashem’s Presence dwells among us, and it’s as if we’re eating *karbanos* again. It sounds like we’re bringing the *geulah* (redemption) by engaging in Torah together - because we are. *Galus* (exile) means we’re stuck in division and aimlessness, and our definition of *achdus* has been stripped of a core element, which is sharing Torah together.

*Geulah* demands a reframing of our concept of unity: it does not simply mean not fighting, but actively uniting through Torah for a purpose. Further in the chapter, Chazal tell us that if we want to be great as individuals, we need to do great things for others. Only if we act upon our Torah learning will it be lasting. The Mishnah states (ibid. 3:17) that anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring. This is reminiscent of the popular saying, “Actions speak louder than words.” The greatest action we can take is to share Torah with humanity. After all, the very *Mitzvah* of Talmud Torah is derived from teaching Torah.

Hashem never explicitly says “Thou shalt learn!” Rather, He says, “teach your sons.” Chazal (Kiddushin 29a) explain that if one doesn’t know the Torah, they obviously can’t teach it, so we must learn. But the *mitzvah* is incomplete if we don’t share - we were created to share Hashem’s wisdom and not hold in this goodness for ourselves. The Mishnah (ibid. 2:4) writes that if you have learned a lot of Torah, “don’t hold to your Torah,” and this *mitzvah* to share Torah is the ultimate way to bring the *achdus* we desperately need and to bring the *geulah sheleima*.

As we make our way from *Pesach*, corresponding to Avraham Avinu, to *Shavuot*, representing his son, Yitzchak Avinu, we need to realize that our personal growth during the *Sefirah* is not our own - it’s for our entire national family. The journey out of *Mitzrayim* culminates at Har Sinai – one person with one heart. The true *חסד* of Avraham was not that he shared food/shelter with those in need. It’s that he shared the ultimate gift with those less enlightened than him - Hashem’s Torah. Torah is what unites us, and it’s what will ultimately unite the whole world to achieve that which we daven for every year on Rosh Hashanah - “And may they all form a single band to do Your will with a perfect heart.”

Let’s part with the famous words of the **Rambam**: “*Everyone is obligated to teach not just their own children – but everyone. Students are like children, so that we all become family through Torah.*”

*From his journey as a student to educator at Aish HaTorah, Rabbi M.Z. Dubov has built a reputation for making complex Jewish ideas clear, compelling, and relevant. His teaching inspires students to learn, grow, question, and connect.*

**DEAR READERS: PLEASE SHARE THE TORAH SWEETS WITH OTHERS!**

*This weekly column draws from Rabbeinu Bachye’s introduction to each Parsha, linking it to a verse in Mishlei, and offering practical insights and takeaways. “Ki Seishev Lilchom es Moshel, Bin Tavin es Asher Lefanecha - When you sit down to dine with a ruler, consider well who is before you” (Mishlei 23:1)*

#### **Breaking Bread with the Figurehead**

Chazal teach us in a few places about the caution that one should take with getting too close to the government. Officials often take advantage of people for their own gain but cannot be counted on when that person is down and out. Along these lines, Shlomo HaMelech is informing us in this Pasuk to be very wary of this, as well as of an additional danger. Being part of the inner circle of government brings along all types of conflicts of interest when it comes to values.

A Jew needs to put the values of Torah and Yir’as Shamayim first and foremost, and then see where the values of the rulership fit into that. Otherwise, he could, Chas V’Shalom, compromise on Hashem’s will. Besides being improper, it would also be foolish to be chasing the favors of a mortal king at the cost of the *Ratzon* of the Omnipotent One. So, when you sit down to eat with a ruler, make sure you are really perceiving who it is that you are breaking bread with.

#### **The Shulchan Gavoha**

Rabbeinu Bachye offers an additional interpretation based on the understanding that the *Moshel* in our Pasuk is actually referring to Hashem, the *Moshel BaGoyim*. When you are looking to feed your *Neshama* with its food - *Chochma*, be careful to focus on that which is *Lefanecha* - before you. But it needs to be *Bin Tavin* - you need to seek a clear understanding by contemplating again and again. Study the Torah and learn from history, but most importantly, don’t overreach. There is danger in that which is beyond you and your ability to contemplate.

#### **Connecting to the Parsha**

There is no greater example of this than Nadav and Avihu. They were the greatest people of their generation, but they aspired to enter a domain that wasn’t for them. For this trespass, they paid with their very lives. It is in this light that the Torah warns Aharon and future *Kohanim* that there is a protocol for coming into the *Kodesh Kedoshim* on *Yom Kippur*.

**Takeaway:** Don’t compromise core values for proximity to power, and don’t overreach beyond your spiritual capacity. True wisdom is knowing your boundaries, staying grounded in Torah, and recognizing before Whom you stand.

#### **Self-reflective questions:**

Am I ever tempted to compromise my values for approval, influence, or opportunity? How often do I pause to reflect on “before Whom” I am acting or making decisions?

#### **SUGARY SAYING BY RABBI MENACHEM LOMNER**

***“Our outlook must always be to see the good in others.”***

There is a rule for the *Haftaras* when we read two *parshiyos*: We always read the *Haftarah* of the second *Parsha*. However, for the week of *Acharei Mos-Kedoshim*, we read the *Haftarah* of the first *parsha*. The reason for this is that the *Haftarah* of *Kedoshim* speaks about the sins of the Jews of *Yerushalayim*. We try to minimize mentioning the negatives of others whenever possible. This is a lesson that whenever we can mention the good about others, take advantage and do this *Mitzvah*. On the other hand, let’s be the type of people who don’t see bad in others and don’t mention said negatives to others.