

# Agudas Yisroel Anshei Kielce



## Zmanim

*Early Mincha/Kabbalas Shabbos: 6:35 pm*

*Candle Lighting: 8:03 pm*

*Mincha/Kabbalas Shabbos: 8:05 pm*

*Shacharis: 8:45 am*

*Pirkei Avos Shiur: 7:05 pm*

*Mincha: 7:55 pm*

*Maariv/Motzei Shabbos: 9:07 pm*

*Motzei Shabbos Rabbeinu Tam: 9:34 pm*

## Parshas Emor

*Adapted from Rabbi Mordechai Kamenetzky*

The Torah parsha begins this week with the special laws, observances, and commands that are meted to the children of Aharon - the kohanim. Those halachos entail specifics about not attending funerals, limiting the women whom a kohein may marry, and, of course the responsibilities of service in the Beis Hamikdash. The opening pasuk in Parshas Emor begs analysis. Hashem tells Moshe: "Speak to the kohanim, the children of Aharon, and speak unto them" (Vayikra 21:1). Almost all of the commentaries question the doublespeak. Why does the Torah repeat: "Speak unto the children of Aharon - and speak unto them." In addition, it seems that the kohanim are given a twofold identity. The kohanim are identified as the sons of Aharon and then they are generically described with the words "speak unto them." It seems that their capacity as children of Aharon becomes diminished.

The meforshim have myriad explanations on these issues. The foremost, mentioned by Rashi, explains the repetition of "the speak unto them" command. Rashi quotes the Gemara that explains that there truly is a double command. In addition to the mitzvah given to the kohanim themselves, they are in turn commanded to pass on these warnings to the youth. "The elders are cautioned to ensure the sanctity of the priesthood to the younger generation. It is incumbent that the older kohanim must

admonish the younger ones and ensure that they will not be defiled."

There is, however, another nuance that must be explained. The kohanim are identified in two different manners. First Moshe is told to speak to the kohanim as children of Aharon and then he is told to speak unto them – as kohanim in their own right. What is the significance of the two capacities?

The story is told of the Bais HaLevi, Rabbi Yosef Dov HaLevi of Brisk, and the progenitor of the great Soleveitchik dynasty. One of his children became engaged to a young woman and with the commitment of marriage the young scholar was offered an extremely large dowry. Proud of the level of acceptance, the young Soleveitchik told his father, "you see, I guess I have some of my own merits already. After all, I was just offered this enormous dowry." The Bais HaLevi gave his son a questioning look. "Maybe it was offered in my merit?" The son was taken aback. "Father!" he exclaimed, "had they given the money in your merit they would have offered double the amount!"

"You may be right," replied the father, "Perhaps, if the dowry was only offered in my merit you surely would have received double." Then Rabbi Soleveitchik smiled. "But what can we do after all, you are the groom!"

Perhaps, in passing the tradition of the kehunah from one generation to the next it is imperative that the Torah speak to those kohanim as both "the children of Aharon" and also in their own right - "speak unto them."

Reb Laibish Charif explains that the kehunah is one of the few ordinances that has natural succession. One is a kohein because his father was a kohein. A kohein's stature is directly linked to the sanctity of his forebear Aharon. But the Torah tells us this week that though the sanctity may have started with Aharon, and to that end Moshe was instructed to speak to the kohanim as the children of Aharon, there is, however, more. He was told to speak to them. There is a responsibility for each scion

of Aharon to stand as a kohein and bear the responsibility as if he would be the forbear of all future kohanim. He must rise to the occasion on his own. Moshe speaks not only to the children of Aharon. He speaks to them.

There are times when one can rest on the laurels of his lineage. But more often than not, one must realize that he alone bears the responsibilities for his actions for today and for eternity. Perhaps Rashi in his wisdom has hinted to the words of Rabbi Laibish. For the best admonition a father may give his child declares, "you are my son - remember that - but there will be a time that you must stand on your own."

*Good Shabbos*

**PLEASE NOTE THAT DUE TO THE RECENT FLOODING  
KIDDUSH AND SEUDAS SHLISHIS WILL TAKE PLACE UPSTAIRS.  
WE APOLOGIZE FOR ANY INCONVIENANCE.**

**This week's Kiddush is sponsored by Richard Shapero and Mayeer Pearl.**

**There will be a kid's program this week located next door at Bnos Beis Yaakov.**

**The Rav's Pirkei Avos Shiur will take place this Shabbos afternoon at 7:05 pm.**

**The Sunday Morning Discussion will take place this week following Shacharis at 8:40 am.**

**Twelfth Annual David Rosenzweig Memorial Lecture**

**The Twelfth annual David Rosenzweig memorial lecture featuring Rabbi Y.Y. Rubenstein will take place at Shomrei Shabbos Congregation on Sunday, May 4 at 8:00 pm.**

*"How Laughter Gets us through tough times"*

*The lecture is in support of Eim Habanim Smecha an organization benefitting over 500 single parent families in Israel.*

**The cholim list is being updated for Chodesh Iyar. If you would like to submit a name to the cholim list please email [gabbai@agudahsouth.com](mailto:gabbai@agudahsouth.com) or contact one of the gabbaim.**

**Weekday Schedule**

<b>Shacharis</b>	<b>Mincha</b>
Sunday: 8:00 am	8:15 pm
Monday & Thursday: 7:00 am & 7:55 am	<b>Maariv</b>
Tues., Wed. & Fri.: 7:00 am & 8:00 am	8:40 pm
Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sunday), 7:40 am (Mon-Fri)	
Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)	

To sponsor Kiddush/Seudas Shlishis contact Leon Jakubovic ([kiddush@agudahsouth.com](mailto:kiddush@agudahsouth.com).)

Have a Simcha to announce? Email announcements to [mailings@agudahsouth.com](mailto:mailings@agudahsouth.com).

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