

# Agudas Yisroel Anshei Kielce



## Zmanim

*Candle Lighting: 7:45 pm*

*Mincha/Kabbalas Shabbos: 6:20 pm & 7:45 pm*

*Shacharis: 8:45 am*

***Pirkei Avos Shiur: 6:45***

*Mincha/Seudas Shlishis: 7:35 pm*

*Maariv/Motzei Shabbos: 8:49 pm*

*Motzei Shabbos Rabbeinu Tam: 9:16 pm*

## Parshas Shemini

Adapted from Rabbi Yosef Kalatsky [www.torah.org]

The Torah tells us that Moshe officiated as the Kohen (Priest) in the Mishkan (Sanctuary) for the first seven days of its inauguration. On the eighth day, Moshe was told by Hashem to install Aaron and his sons to be the Kohanim. The Torah states regarding Aaron and his sons, "At the entrance of the Tent of Meeting shall you dwell day and night for a seven-day period, and you shall protect Hashem's charge so that you will not die; for so have I (Moshe) been commanded. Aaron and his sons carried out (vaya'aas) all the matters that Hashem commanded through Moshe."

During the first seven days of inauguration, all that Aaron and his sons were required to do was to remain in the Tent. The Torah nevertheless, extols them for carrying out all that Hashem had commanded them through Moshe. What was the praiseworthiness of Aaron and his sons? During this period, there was no proactive stance that was needed. All that was asked of them was to remain in a passive state. Rashi cites Chazal who state that Aaron and his sons were being praised because "they did not deviate to any degree, not to the right or to the left." How do we understand this?

The Yalkut explains "Vaya'aas Aaron ubanov - Aaron and his sons carried out..." to mean that Aaron and his sons rejoiced with every word that was commanded to them by Moshe. When Moshe communicated to them the word of Hashem, they valued his words as if they were communicated directly from G-d Himself and they felt fortunate.

It is important to note that one feels differently when one is asked to perform a task directly by the king rather than from his emissary. Aaron and his sons valued Moshe's words as if they came directly from G-d and thus were overjoyed with this communication. This is the praiseworthiness of Aaron and his sons

indicated by "Vaya'aas Aaron ubanov..."

At Sinai, Moshe communicated the Torah to the entire Jewish people - a population of millions. Chazal tell us that at Sinai when Moshe spoke to the Jewish people, it was the Voice of the Divine Presence that emanated from the "throat of Moshe." Thus, it was the equivalent of hearing the Voice of Hashem. However, regarding Aaron and his sons, they had only heard Moshe communicating to them the Word of G-d. Nevertheless, they received this communication as if it were being directly communicated by G-d Himself.

We say in the Shema, "Let these matters that I command you today (ha'yom) be upon your heart." The Gemara interprets the word "ha'yom - today" to mean, "They should be in your eyes as if they were new." Despite the fact that the Torah was given at Sinai thousands of years ago, one should relate to it as if it were given to him today. Is the significance of "newness" vis-à-vis the Torah an issue of retaining "specialness" about the Torah or is it something else? With our understanding of "Vaya'aas," regarding the perception and internalization of Aaron and his sons, we are able to understand the meaning of "I command you ha'yom - (today)." When we experience the Torah, it should be as if Hashem communicated it Himself to us today (as at Sinai).

If one experiences the mitzvos as if he himself had heard them at Sinai directly from Hashem, they would be valued to such a degree that one could not be distracted from them. "Ha'yom" does not only mean that the mitzvos should be novel or special because they were recently given, but rather one should experience them in the most special way because we should view them as if they were directly communicated to us by Hashem - as Aaron and his had experienced.1. How Does One Maintain the Vibrancy of Torah?

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*Good Shabbos*

**\*\* To ensure accurate publication of all announcements and sponsorships,\*\*  
 \*\*information must be submitted to mailings@agudahsouth.com \*\*  
 \*\*prior the publication deadline of 10:00 am on Friday morning.\*\***

**Mazel tov to Leon & Malka Jakubovic on the engagement of their son Mordechai to Erin Gano.  
 Mazel tov to the grandparents, David & Goldie Richler.**

**This week's kiddush is sponsored by:  
 Michael and Mindy Harris in honour of the yearzeit of Mindy's mother, Esther bas Mindel Frumit OB"M.**

**The kids' program will take place this week beginning at 9:30 am.**

**The guest speaker for Seudas Shlishis TBA.**

**The Sunday Morning Shiur in Derech Hashem will take place after Shacharis.**

**We are updating the cholim list for Chodesh Iyar.  
 If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com.**

**Weekday Schedule**

<p><b>Shacharis</b>          Sunday: 8:00 am          Mon.: 6:50 am &amp; 7:50 am          Tues.,Wed.,Fri.: 7:00 am &amp; 8:00 am          Thurs.:7:00 am &amp; 7:55 am</p>	<p><b>Mincha</b>          7:55 pm  <b>Maariv</b>          8:20 pm</p>
<p>Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sun), 7:40 am (Mon-Fri)          Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)</p>	

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)  
 All those wish to submit names to the cholim list can email gabbai@agudahsouth.com or contact one the gabbaim.  
 Have a Simcha to announce? Email announcements to mailings@agudahsouth.com.  
**Rabbi Kaufman will be giving a shiur in Pirkei Avos on Shabbos Afternoon 50 minutes before Mincha.**