

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 7:18 pm

Mincha/Kabbalas Shabbos: 6:05 pm & 7:20 pm

Shacharis: 8:45 am

Hilchos Shabbos Shiur: 6:55 pm

Mincha/SEUDAS SHLISHIS: 7:15 pm

Maariv/Motzei Shabbos: 8:23 pm

Motzei Shabbos Rabbeinu Tam: 8:50 pm

Sunday Shacharis: 8:00 am & 9:00 am

Parshas Tzav

Adapted from Rabbi Yochanan Zweig [www.torah.org]

Holy Cow

"...and they shall take to you a completely red cow..."(19:2)

Prior to Pesach we read four special parshios. The third of the "Four Parshios" is Parshas Parah which discusses the procedure involved in the burning of the Parah Adumah - Red Heifer. The purpose of reading this passage before Nisan is to remind all those who have been defiled through contact with the dead, to purify themselves in order to be permitted to offer the Pesach sacrifice in its proper time. The passage selected is from Parshas Chukas in Sefer Bamidbar. The Talmud refers to the Parah Adumah as a "chatas" - a sin offering. Rashi explains that the Parah Adumah atoned for the sin of the Golden Calf. What must be explained is why the Parah Adumah is not listed in Sefer Vayikra together with the other sacrifices.

Our Sages find within the verses that discuss the Parah Adumah allusions to the receiving and study of the Torah. For example, the Talmud explains the verse "Adam ki yamus be'ohel" - "A man who will die in a tent" as a reference to the study of Torah, the "ohel" - tent being the house of study. The Torah is teaching us the great extent to which a person must exert himself in order that his

learning be retained. Another example of such an allusion is where the Midrash relates that when Moshe went up to receive the Torah, he found Hashem reviewing the laws of the Parah Adumah. What is the connection between receiving and studying the Torah and the Parah Adumah?

The Talmud teaches us that Adam was created with an immortal existence. However, once he sinned, death descended and man's stay in This World became temporal. Since Torah is the vehicle by which one connects to Hashem, and Hashem is eternal, when Bnei Yisroel received the Torah they were able to ascend to the level of Adam prior to his sin. Consequently, due to Bnei Yisroel's connection to Torah, death was removed from This World. When they committed the sin of the Golden Calf, Bnei Yisroel rejected this relationship, thereby forfeiting their exalted level. As a punishment, Hashem decreed to destroy Bnei Yisroel not only on an individual basis, killing particular sinners, but on a corporate level as well, uprooting the entire entity of Klal Yisroel. Moshe interceded on behalf of Bnei Yisroel and saved them from imminent doom. The bringing of the Parah Adumah served to repair the damage caused by the sin of the Golden Calf. However, death still remained; what then, was accomplished by the bringing of the Parah Adumah?

The Parah Adumah served to restore the eternality of

Bnei Yisroel on a communal or corporate level. Although death was still applicable to the individual, the entity of Bnei Yisroel was guaranteed its eternal existence. This concept can be illustrated by the following halacha: If the owner of a sin offering dies prior to bringing it as a sacrifice, the animal can no longer be used for that purpose. The Talmud explains that this only applies to the sin offering of an individual, while a communal sin offering remains valid even if members of the community die, for "On the communal level there is no death."

The manner in which the Parah Adumah reinstates Bnei Yisroel's eternity is by connecting us back to the Tree of Life, the Torah. Therefore, the passage containing Parah Adumah alludes to the importance of Torah study. Whereas Sefer Vayikra focuses primarily on the obligations of the individual, Sefer Bamidbar focuses on the

function of Bnei Yisroel on a corporate level. The development of the army, the census, the manner in which Bnei Yisroel camped and traveled are but a few examples of the functions of Bnei Yisroel on a communal level found in Sefer Bamidbar. Therefore, the Parah Adumah, which reinstates the eternity of Bnei Yisroel on a corporate level, is recorded in Sefer Bamidbar. This also explains why the Korban Tamid is found in Parshas Pinchas in Sefer Bamidbar;10 it too is solely a communal sacrifice.

Just as the human body is constantly replacing its cells while a person's existence remains unchanged, the generations of Bnei Yisroel replace one another while the identity and essence of Bnei Yisroel always remain constant.

Good Shabbos

**This week's kiddush is sponsored by:
Lewis & Vivian Dubrofsky in honour of the yahrzeit of
Lewis' mother, Chaya Perel bas Dovid.**

The kids' program will take place downstairs beginning at 9:30 am.

**The guest speaker for Seudas Shlishis is R' Berish Rotenberg.
Seudas Shlishis is sponsored the shul.**

The cholim list is being updated for Chodesh Adar II. If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com or contact one of the gabbaim.

Shacharis	Weekday Schedule	Mincha
Sunday: 8:00 am & 9:00 am		7:30 pm
Monday & Thursday: 7:00 am & 7:55 am		Maariv
Tuesday, Wednesday & Friday: 7:00 am & 8:00 am		7:50 pm
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)		

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)

Have a Simcha to announce? Email announcements to mailings@agudahsouth.com.

To subscribe or unsubscribe to the email bulletin please email mailings@agudahsouth.com.

**Friday Night Learning Program (FNL)
The Friday Night learning program will take place this week.
Learning Seder (No shiur): 8:30 pm**