



Agudas Yisroel Anshei Kielce

ZMANIM FOR PARSHAS ACHEREI MOS / KEDOSHIM

Early Mincha: 6:30
Plag Hamincha: 6:48
Hadlokas Neiros: 7:57
Mincha Erev Shabbos: 8:00

Shacharis: 8:45
Kids Program: 9:30
Pirkei Avos Shiur: 6:55

Mincha: 7:45
Shabbos Ends: 9:01
Shabbos Ends R"Y: 9:28
Sunday Shacharis: 8:00

Shul Policy regarding Kiddush Clubs

Rabbi Kaufman and the Board wish to remind members and notify visitors that making Kiddush at any time prior to the communal Kiddush is not in accordance with the policy of the Shul.

We insist that everyone comply, as this practice is disruptive and has potentially serious damaging effects on the young people and families attending our Shul.

There, But For Teshuvah, Go I

Parshas Acharei Mos / Kedoshim – *Rabbi Yitzchok Adlerstein*

He shall take the two goats and stand them before Hashem... Aharon shall place lots upon the two goats: one lot “for Hashem,” and one lot “for Azazel.”

Be'er Yosef: This procedure places the Yom Kippur goats at sharp odds with all other offerings, where verbal designation assigns kedushah to an animal. In the case of these goats, it is the lottery and the lottery alone that assigns one animal the role of a chatas. A verbal declaration without the lottery, says the gemara, is simply ineffective. How can we account for this anomaly?

We can start by considering a parallel event at the showdown between Eliyahu and the priests of Ba'al. Chazal tell us that the two bulls that were offered up on Mt. Carmel were identical-looking twins. While Eliyahu's bull willingly followed him, the one chosen by the priests of Ba'al stood its ground, and refused to budge. All the idolatrous prophets surrounded it and tried to move it, to no avail. Thereupon Eliyahu spoke to it, and asked it to go with the idolaters.

The bull resisted. “My fellow bull and I emerged from the same womb. We were raised together. Should it bear the Name of G-d and be offered up to Him, while my fate should be to be offered to a false god, to anger Hashem?”

Eliyahu responded. “Go with them, and look for no excuse. I assure you that the same way that the bull that goes with me will help sanctify Hashem's Name, so will you!”

Still, the bull refused to move. It insisted that it would have to be handed over to the priests by Eliyahu himself. And so it was.

Our goats run parallel with this episode. While neither winds up in the domain of a false god, the difference between their treatments could not be more striking. One moves to a very honorable position; the other to a place of shame.

The goat designated for Hashem becomes perhaps the most dramatic korban of the year. Its blood is brought inside the Holy of Holies, sprinkled towards the place of the Shechinah by a kohen gadol who prepared for the occasion for an entire week. The other goat – which entirely resembled the first in appearance, stature, value – did not even merit proper shechitah. Sent out to a desolate wilderness, it met with an ignominious end, pushed off a rocky crag. The fall would tear its body to shreds.

The impression upon the observer was powerful. The two goats began their Yom Kippur career completely similar, and ended it as polar opposites. The difference in outcome was determined by Hashem Himself, acting through the lottery. This hints to us that one of the two animals gained prominence because Hashem saw it as fulfilling its promise, its mission. It suggests to us the person who has actualized the potential of Yom Kippur through sincere teshuvah, to finding his way back to his source in Hashem. Whatever he was before Yom Kippur is irrelevant. By unleashing the power of teshuvah, the person who was previously distant and reviled by Hashem has become close and loved.

The other goat represents the person who has failed to respond to the promise of Yom Kippur. He has guaranteed that he will not be selected by Hashem to rejoin Him. Instead, he is left to the fatal wilderness that he has made of his life.

Like the bulls on Mt. Carmel, both goats participate in sanctifying Hashem's Name, because it is the contrast between them that we take to heart. The "winners" and "losers" on Yom Kippur – those chosen for good things by Hashem and those not chosen – need not be the product of different behavior in the course of the year. Completely opposite fates are sealed on Yom HaDin for people whose performance records are entirely similar. What separates them – what determines who will be chosen for a year of security and prosperity and who will not – can appear to be random, but is anything but. The difference is the quality of a person's repentance.

Lag Baomer -Selflessness

The Omer— *Rabbi Dr. Meir Tamari*

The plague in which the 24,000 disciples of Rabbi Akiva died and its cessation on Lag Ba Omer [Talmud Bavli, 62b] is explained by the nature of the period of Sefirat HaOmer (counting of the Omer) in which it occurred and the significance of this day. So too, we will understand the Talmudic explanation that they died as a punishment for not giving each other proper respect, even though this is not a sin for which there is a death penalty, either by a human bet din (religious tribunal) or at the hand of Heaven.

Sefirat Ha Omer is meant to enable us to purify the animal characteristics and make them holy, a human yearning and trait beyond the perspectives of rational thought and intelligence. In order to do this, we are required to negate the 'yesh', the essence of our individuality. The sacrifice itself is of barley, primarily food for animals in contrast to wheat. Furthermore, the use of the products of the new harvest [Chodosh] is only permitted after the bringing of the omer. This is an acknowledgement of the Divine source of material wealth, even though such wealth is morally and legally the property of the human owner.

The Omer was brought not on Pesach itself but rather on the first day of Chol HaMoed. After all, the Chag by its very nature brings the subjection of all our human desires and mental or physical needs to

the service of HaShem. It needed to be brought on Chol HaMoed in which there is partial satisfaction of our material and physical needs and wants, to demonstrate the sanctification and elevation of these needs and desires.

We know that the primary effect of counting the omer is till its 33rd day [Lag Ba Omer] when the major influence is that of Pesach with its redemption from slavery and physical hardship; after this the orientation is towards Shavuot and the spirituality of Matan Torah. Both Pesach and Shavuot flow from the importance of 'klall Yisrael'. 'A priori, the korban pesach should not be by the individual' [Mishneh Torah, Hilkhos Korban Pesach, chapter 2, halakhah 2], and Omer, has its roots in 'ingathering.'

On Shavuot, all the souls gathered together. So the appropriate preparation for Shavuot is to make all our material possessions and our very bodies holy, even beyond the instructions of our minds. In consequence of our preparation, an abundance of great light and Torah are poured out over us on Shavuot. The efforts made during this first period of sefirah, enable everyone to negate part of their own personal value and abilities, the spiritual and material 'yesh', and thereby to perceive and accept those of others. Thereby we are able to come to the unity and the formation of a single personality that are a prerequisite for receiving Torah. Remember, that the Torah [Shmot, 19:2] uses the singular form to describe the encampment at the foot of Sinai on Shavuot. Rabbi Menachem Mendel of Kotsk, taught that 'I stood between you and G-d', [Moshe's description of Sinai, – Devarim, 5:5], means that it is the individual 'I' that stands between us and G-d.

The disciples of Rabbi Akiva were according to the Zohar, given the task of redeeming the sin of the tribe of Shimon and its Nasi, Zimri at Shittim for which 24,000 died. The disciples needed to negate their own individual value and give honor to that of others in order to achieve this, as this was actually the cause of the sinning. Since they were unable to achieve such negation, they failed to redeem the sin that caused death and therefore they too had to die.

Bezalel and Hadassah Lebovic invite everyone to Kiddush in honor of the birth of their daughter Shalva Sima.

Suedas Shlishis is sponsored by:
Rabbi & Rebbetzin Kaufman in the memory of their daughter Racheli.
and by
Alex & Rena Werner in honor of the Yartzheit of Alex's grandmother Feiga Bas Yitzchok

The guest speaker for suedas shlishis is the Rav

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 or contact one of the gabbaim.

Upcoming Weekday Schedule for Parshas Emor

Shacharis	
Sunday (Pesach Shani): 8:00	
Monday: 7:00 & 7:55	
Tuesday: 7:00 & 8:00	
Wednesday: 7:00 & 8:00	
Thursday: 7:00 & 7:55	
Friday: 8:00	
	Mincha 8:05 pm
	Maariv 8:30 pm

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

To sign for the bulletin, submit announcements, add names to the cholim list or yearzeit calendar go to www.agudahsouth.com/mailling-lists, email mailings@agudahsouth.com or speak to one of the gabbaim.