

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 7:50 pm

Mincha/Kabbalas Shabbos: 6:25 pm & 7:50 pm

Shacharis: 8:45 am

Pirkei Avos Shiur: 6:50 pm

Mincha/SEUDAS SHLISHIS: 7:40 pm

Maariv/Motzei Shabbos: 8:54 pm

Motzei Shabbos Rabbeinu Tam: 9:21 pm

Sunday Shacharis: 8:00 am

Parshas Tzav

Adapted from Rabbi Yitzchok Adlerstein [www.torah.org]

Torah Calories [1]

What could be the connection between the previous narrative about Nadav and Avihu and the long treatment of permissible and impermissible foods that these pesukim introduce? Perhaps we don't need one. Maybe, so to speak, there is always room for an appealing snack. Perhaps eating is so important a concern that you can always talk about it any place you have an opening.

Chances are that the opposite is true. The Torah wants us to take eating more seriously than we do. Moreover, this aim is the natural continuation of the sections that came before.

The Torah seized upon Nadav and Avihu's transgression to generalize a lesson about our service of G-d. Serving Hashem on the cutting-edge of spiritual growth (which is at the core of all the avodah of the Mikdosh) requires complete clarity of mind. Alcohol dulls the mind. Serving Hashem on the highest level requires that we not yield to momentary excitement (as Nadav and Avihu did, in thinking that they had to introduce a fire on the inner altar), but act with level-headed detachment. Alcohol makes this difficult, or less probable. For these reasons, kohanim are instructed to forego wine when serving in the Mikdosh.

The kohanim do not give up intoxicating wine as an exercise in self-denial. They forego it only because of what it does to people. Elsewhere, the Torah makes no

similar demands. Nowhere does the Torah urge us to be teetotalers, or to approach permissible pleasures abstemiously. The kohain entering into the Mikdosh gives up his consumption of wine, but not because the holiness of his task requires that he deny himself the earthly pleasures of the common man. To the contrary. The section that follows the ban on drinking describes the atonement of a sinner who brings his korban to the Mikdosh. The kohanim play a key, final role in that procedure, but not through holy incantations and the like. The last step in the atonement process – after all the deep and beautiful symbolic rituals centering on the altar – sees the kohanim eating their significant share of the korban. As the gemara puts it, the kohanim eat, and those who brought the korban are atoned for. The ultimate expression of the success of the Mikdosh and its mission is not in denying us anything, but in the elevation of eating – and by extension all sensory pleasures. The changes that come over us through living in the presence of the Shechinah and in listening to its messages sanctify the most ordinary things in life.

Outside of the Mikdosh, then, it could easily be argued that affairs of the palate are largely irrelevant to our responsibilities as Torah Jews. It is this mistaken notion that our parshah now addresses.

The section is addressed to both Moshe and Aharon – a rare occurrence in Chumash. The very first mitzvah sections – sanctifying the New Moon, and the korban Pesach laws – were given to both. So will a few of the sections

that follow this one: laws of nega'im, zivah and nidah. Only in our case does the Torah add the words "saying unto them," specifically addressing their individual capacities in sharing their knowledge with the people as a whole.

Moshe was the ultimate teacher, the one who allowed us to understand the law completely. Aharon's job, as the head of the kohanim, was to ensure that the people could turn that law into reality, especially by maintaining the inner qualities of feelings, will and determination without which the system would founder. We find here a pattern of sections so crucial that they had to be entrusted to two giants, each overseeing a different role.

The first mitzvah sections in Chumash Shemos created the body of the Torah nation, of a people in a close covenant with Hashem, ready to perform His bidding. Parshas Mishpatim established a platform of social cohesion that would allow Bnei Yisrael to function as a nation. With parshas Terumah, we were brought to the next level – building a Mishkan that would embody the ideals of Hashem's Torah. This section stretches to the place in the text that we now find ourselves.

Building an abode for the Shechinah, and arranging for all its support personnel was important. It could have remained, however, an elegant showcase, a theoretical display of the ideals of the Torah, beckoning from an unreachable distance. The Mishkan was not designed to be an interactive museum, but a reality in the life of every single Jew. Every facet of life should be changed for the better by the Mikdosh. This would require a community longing for, cherishing, and savoring the holiness of the Mikdosh. The people would have to be those to whom the Torah could address that all-important demand that will appear a few chapters further on: "You shall be holy, because I Hashem your G-d am holy."

This holiness would not result simply from the will. Aspects of holiness would need be introduced in sweeping facets of people's lives, as in their eating, and even in the ways in which they would be conceived, as in the sections that follow. This is the task and challenge now put before Moshe and Aharon to translate into reality.

1. Based on the Hirsch Chumash, Vayikra 11:1.

Good Shabbos

**Mazal Tov to Eliyahu & Yonina Juni on the bar mitzvah of their son Yechezkel Moshe.
This week's kiddush is sponsored by Eliyahu & Yonina Juni in honour of the the bar mitzvah of their son Yechezkel Moshe.**

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

**Seudas Shlishis is sponsored by the shul.
The guest speaker for seudas shlishis is TBD.**

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.

Shacharis	<u>Weekday Schedule</u>	Mincha
Sunday: 8:00 am		8:00 pm
Monday & Thursday: 7:00 am & 7:55 am		Maariv
Tuesday & Friday: 7:00 am & 8:00 am		8:25 pm
Wednesday & Thursday(Rosh Chodesh): 6:50 am & 7:50 am		

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

Join Our New Chesed Initiative
 There has been some interest in forming a Chesed Committee to spur new chesed initiatives within the community. All men or women that are interested in joining please contact Moishe Korolnek at markkorolnek@gmail.com.

Pirkei Avos Shiur
 The Rav's Pirkei Avos shiur will take place weekly 50 minutes before mincha.
 This week's Pirkei Avos Shiur is at 6:50 pm.
 For more information email info@agudahsouth.com.