

## ***Times of Services***

*If you don't already do so, come to at least one Shacharit and one Minchah each week – you'll love it!*

### **Shabbat 3/21-3/22/08:**

Shacharit Purim morning Friday 3/21 is at 6:15 AM

Kids program (\$5 extra fee) 4-5:30 PM  
Megillah reading 5:30 –6:15 PM  
Seuda/Dinner 6:15—7:30 PM  
Candle Lighting 6:39 PM  
Friday night services 7:30-8:15PM  
Shabbat Shacharit 9:30 am followed by Kiddush and then Mincha  
Shabbat ends 7:41 PM

### **Sunday 3/23/08:**

- Shacharit 8:30 AM
- Minchah 7:00 PM
- Bible project 7:00 PM
- The Mystery of Destiny—The book of Job—Saturday night 8:10 PM

### **Monday 3/24/08**

- Shacharit. 6:30 AM
- Minchah/Maariv 7:00 PM

### **Tuesday 3/25/08– Thursday. 3/27/08**

- Shacharit. 6:45 AM
- Torah Class 8:10—9 @ JCC-Tuesdays
- Minchah/Maariv 7:00 PM

This month the joint Agudas -Young Israel Mincha/Maariv service will be held at Young Israel of West Hartford

## ***Events in the Community***

### **Kiddush:** Shul sponsored

Next week's Kiddush: Belzer family in honor of their first grandchild

### **Sponsor A Kiddush!**

***A SCHEDULE OF DATES IS NOW AVAILABLE FOR KIDDUSHIM CELEBRATE A SIMCHA — BIRTHDAY, ANNIVERSARY, BAR/BAT-MITZVAH, GRADUATION, ETC.***

**Starting at**  
**Costs vary from \$ 105 - \$175**  
**Co-sponsor \$55**

***For more details, please contact the shul***

### ***Congratulations***

Congratulations to Dror Markus for being accepted into the IDF paratroopers unit

Congratulations to the Belzer family on the birth of their first grandchild

### ***Thank you!!***

A big thank you to the many people that worked so hard on the Purim Carnival, reading Megilla and making the Persian Feast

Congregation Agudas Achim  
1244 N. Main St.  
West Hartford, CT 06117

Weekly Calendar  
3/21/08-3/27/2008

Agudas Achim  
Weekly News



**Tzav**

**In the Hertz  
Chumash on pg 429**

Phone: (860) 233-6241

Fax: (860)233-6242

Email: [agudas@sbcglobal.net](mailto:agudas@sbcglobal.net)

## Dvar Torah

### What's with all the sacrifices?

Parshat Tzav Every year, around this time of year, I hear this refrain: Hey rabbi, a second week in a row reading about sacrifices? Why?

There is no getting around it: the Torah talks a lot about animal sacrifices, libations and all that.

Now, it is true that there are profound spiritual ideas inherent in the Korbanot. As we discussed last week, these ideas are profoundly relevant to our personal spiritual growth.

However, ultimately, the Torah is telling us to find a sheep, bring it to the Beit Hamikdash (the Jerusalem Temple or its preceding iterations) and offer it upon the Altar, where it is consumed by fire (after being humanely slaughtered - of course). The amazing thing is, that not only is this a ritual of the past, but we as Jews, pray every day numerous times for the redemption, the rebuilding of the Beit Hamikdash and the restoration of the Korbanot (sacrifices).

We already have Mitzvot, prayer and the spiritual work of the sacrifices -the sanctification of the everyday. With all these spiritual opportunities why do we feel we are missing the Korban of an actual animal?

The ultimate Korban is called an "*Olah*" - "That which ascends" All Korbanot have at least a part that is consumed by the Altar's fire. This is the essence of Korban. The Olah is consumed entirely so it is the quintessential Korban.

The fire on the Altar was no ordinary fire. We are told that at the inauguration of the Mishkan (Tabernacle) (Leviticus 9:24) "*And fire went forth from before the Lord and consumed the burnt offering and the fats upon the altar, and all the people saw, sang praises, and fell upon their faces*". This fire on the Altar came from G-d and caused the people to see. Indeed our sages tell us that this heavenly fire remained on the Altar for all the years there was a Temple.

The fire consuming the Korban causes us to see things as they really are.

Creation did not happen once, it is an ongoing process.

When the Torah tells us about creation the terminology used for the creation of each system is "And G-d said". Speech only happens as long as it is being communicated. Existence is not an "is". Existence is conversation, a dialogue G-d has with all. For as long as that dialogue happens e.g. the flow of divine life force form the very Essence of G-d's being - the object exists. If that flow of energy were to cease, the created would no longer exist. As Maimonides writes (Yesodei Ha-torah 1) "All that exist in heaven and earth only come into being from the Truth of His Being"

G-d is the only reality, we just don't see it.

We do not see or feel the energy that we are being woven from at every moment.

We can understand this idea, we can be inspired by it, we can feel it in our souls, but we do not experience it in the substance of the physical world.

This is because we are in Galut - exile, which means one thing: there is a veil obscuring the G-dly truth of our own lives from us. All other aspects of Galut flow from this fact. The Heavenly fire on the Altar performs creation in reverse. The Spiritual energy that flows from G-d's Essence becomes condensed and "frozen" until it becomes the physical -that which seems to exist on its own and have no source. The Altar's fire takes the physical and "melts it" - it reverts the offering to the spiritual energy it is composed of.

Nuclear fission or fusion takes matter and reveals that it is all simply congealed energy- and there is a huge amount of energy packed into every particle of matter. This is all the more true of the relationship between creation and the energy it is formed from.

When the people who brought the offering experienced and saw and felt the physical being returning to its spiritual source, when they saw that our world is pure G-dliness, they were uplifted to a place where the oneness of all was felt. They were transported to a mode in which the fragmentation and alienation we normally feel was dissipated. In the first Temples this was felt in transient and temporary way, but in the Third Temple that will be built after the Redemption; this theme will be felt in a way that permeates the whole universe. This is why the Third temple will be a place where, as Isaiah puts it (56:7): "*I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, for My house shall be called a house of prayer for all peoples.*"

Once all Humanity recognizes that every one of us and every iota in the Multiverse is an extension of the Endless One - there is no longer any logical choice than unity, a unity not merely of purpose that tends towards entropy, but an essential unity that only grows stronger with time.

This is why we yearn for the Redemption and the restoration of the Mikdash and its Korbanot. We yearn for the ability to see, live and breath the unity we know to be true but which is hidden from us. Until then, let us seek to find this unity with G-dly as much as we can in our Torah, Mitzvot and interaction with the World and all in it. Indeed by living in the spirit of this Unity, we will ultimately merit it. Shabbat Shalom, and may all our tefilot be answered.

**Purim Sameach!**

## Smile of the Week

A sales rep, an administration clerk, and the manager are walking to lunch when they find an antique oil lamp. They rub it and a Genie comes out. The Genie says, "I'll give each of you just one wish." "Me first! Me first!" says the admin clerk. "I want to be in the Bahamas, driving a speedboat, without a care in the world." Puff! She's gone. "Me next! Me next!" says the sales rep. "I want to be in Hawaii, relaxing on the beach with an endless supply of Pina Colodas ." Puff He's gone. "OK, you're up," the Genie says to the manager. The manager says, "I want those two back in the office after lunch." Moral of the story: Always let your boss have the first say.

An eagle was sitting on a tree resting, doing nothing. A small rabbit saw the eagle and asked him, "Can I also sit like you and do nothing?" The eagle answered: "Sure , why not So, the rabbit sat on the ground below the eagle and rested. All of a sudden, a fox appeared, jumped on the rabbit and ate it. Moral of the story: To be sitting and doing nothing, you must be sitting very, very high up.

Harry and Eva P

If you would like to submit a "smile of the week" please email Renana Kadden at [kadden@comcast.net](mailto:kadden@comcast.net)

## Announcements

### **Shabbat Dinner April 11th**

Please RSVP in order to help us plan  
Adults \$10  
Children (12 and under) \$4  
Family \$30