

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 8:24 pm

Mincha/Kabbalas Shabbos: 6:55 pm & 8:25 pm

Shacharis: 8:45 am

Pirkei Avos Shiur: CANCELLED

Mincha/Seudas Shlishis: 8:10 pm

Motzei Shabbos/Eicha: 9:31 pm

Motzei Shabbos Rabbeinu Tam: 9:53 pm

Parshas Vaeschanan

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

Marital Stress

"...Do not commit adultery...Do not desire your neighbor's wife..." (5:17,18)

The seventh commandment of the Decalogue, "lo sinaf" prohibits adultery. Included in the tenth commandment, "lo sachmod" is the prohibition against coveting a friend's wife. It would appear that these two prohibitions duplicate one another. Why are they both included in the Ten Commandments? Although "lo sinaf" addresses the prohibition against adultery, the Torah does not explicitly state that it is referring to a married woman. Why, when discussing "lo sachmod" does the Torah emphasize the woman's marital status?

The Mishna in Pirkei Avos records that Avraham Avinu successfully endured ten trials. The Torah reports that Sarah, Avraham's wife was abducted on two occasions, the first time by Pharaoh, king of Egypt, and the second time by Avimelech the Philistine monarch. Rabbeinu Yonah registers both abductions separately in his enumeration of the ten trials. The Ramban explains that the purpose of a trial is to afford a righteous individual the opportunity to actualize his potential. Once the individual successfully overcomes his trial, actualizing his potential, repetition of the trial is pointless. Why, then, is Sarah's second abduction included in Avraham's ten trials? The only possible solution is that the two different abductions

served to develop different sensitivities. What is the difference between the two abductions?

As Avraham and Sarah approached the Egyptian border, Avraham told Sarah "Now I know that you are a beautiful woman. When the Egyptians see you, they will kill me in order to take you. Therefore, please tell them that you are my sister." Rashi explains that the local populace was not graced with women of beauty, and Avraham was aware that the Egyptians' lust for her would lead to his demise. The Torah attests to the fact that Avraham's fears were not unfounded, as the verse records that upon their arrival in Egypt, the Egyptian officials saw Sarah's beauty and lauded her for Pharaoh, after which she was abducted. In the verses which record Avimelech's abduction of Sarah, we find no mention of her beauty being a factor which motivated the act. The Ran explains that this abduction, which occurred twenty-four years after the first one, was motivated by Avimelech's desire to incorporate a member of Avraham's family into his household. The verses make it clear that the Egyptian abduction was motivated by lust; Egyptians were notorious for their immorality. Avimelech's abduction of Sarah was motivated by the need for domination and power. Avimelech was exercising his power as king to assert himself over Avraham by taking a member of his household for a wife.

The intended victim of the first abduction was Sarah. Avraham's test was the manner in which he would react

to losing the woman he loved. The intended victim of the second abduction was Avraham, over whom Avimelech was attempting to exert his power and control. This test presented Avraham with a completely different challenge than did the first abduction. The dynastic names of the monarchs reflect their motivations; the name "Pharaoh" is derived from "perah" or "paru'ah", which means "naked" or "immoral", while the name "Avimelech" means "father of power".

The act of adultery can be motivated by two very different feelings; its motivation can be either lust, or the desire to exercise control over the married woman's

husband. The tenth commandment, "Do not covet" is emphasizing the prohibition against taking control of another person. Therefore, in this prohibition, the Torah lists those items to which a person senses the greatest connection: his wife, house, field and slave. The Torah emphasizes the coveted woman's marital status, for that serves as the motivating factor; the assertion of control over his friend. The seventh commandment addresses the act of adultery motivated by lust. Therefore, although it refers to consorting with a married woman, the relationship between husband and wife is downplayed.

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.********

**This week's kiddush is sponsored by Yisroel Tzvi & Elaine Weinberg
in honour of the yahrzeit of Yisroel Tzvi's father OB"M.**

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

**The guest speaker for Seudas Shlishis is:
Rabbi Eliyahu Yaakov Rabovsky, Rav of the Young Israel of Boca Raton.
Seudas Shlishis is sponsored by Yisroel Tzvi & Elaine Weinberg
in honour of the yartzheit of Yisroel Tzvi's father OB"M.**

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

Weekday Schedule

Shacharis	Mincha
Sun. & Mon.: 8:00 am	8:25 pm
Thurs.: 7:00 am & 7:55 am	Maariv
Tues., Wed. & Fri.: 7:00 am & 8:00 am	8:45 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.)

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.

Join our Kehillah today!

To find out more about memberships, associate memberships, & other sponsorship opportunities please email mailings@agudahsouth.com.

Shul Update

Please note that the upstairs of the shul will be closed until further notice. All tefillos and programs will take place downstairs. We apologize for any inconvenience.

The Board