

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 7:31 pm

Mincha/Kabbalas Shabbos: 6:10 pm & 7:35 pm

Shacharis: 8:45 am

Mincha/**SEUDAS SHLISHIS**: 7:15 pm

Pirkei Avos Shiur: 6:35 pm

Maariv/Motzei Shabbos: 8:32 pm

Motzei Shabbos Rabbeinu Tam: 8:59 pm

SELICHOS: 1:15 am

Parshas Ki Savo

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

Making Room For The Boss

"Blessed shall you be in the city and blessed shall you be in the field" (28:3)

The Torah teaches that among the blessings which Hashem bestows upon us is that we are blessed in the city and in the field. The Midrash states that the blessings in the city result from the mitzvos of tzitzis, sukkah, lighting Shabbos candles and "challah", a portion of dough removed for the kohein. The blessings in the field result from the performance of "leket", grain which falls from the harvester and "shikcha", grain which is forgotten by the harvester, both of which must be left for the poor, as well as "pe'ah", a corner of the field which is also left for the poor. There are many other mitzvos which can be performed in the city and in the field. Why does the Midrash specify these?

The rest of the blessings in this chapter are phrased with possessive pronouns, i.e. "blessed shall be the fruit of your womb and the fruit of your land...your fruit basket...your storehouses". Why is the blessing in this verse recorded differently, "the city...the field"?

The Talmud records an apparent contradiction; one verse states "La'Hashem ha'aretz u'melo'a" - "the world in its entirety belongs to Hashem" while another states "ve'ha'aretz nasan livnei adam" - "He has given this world to man". The Talmud reconciles these two verses by explaining that prior to reciting a blessing, i.e. acknowledg-

ing Hashem as the source of all existence, man is not permitted to partake from this world. However, once man recognizes Hashem as the source of all existence he is permitted to partake of this world, and due to this acknowledgment he is the recipient of Hashem's generosity. Receiving blessing as a reward is not independent of the actions which precede it. Rather, blessing is a consequence of a connection to the Source. By connecting to Hashem the channels of blessing are opened to us. The highest level of connection occurs when we perform acts which create a place for the Divine Presence to manifest itself in this world as well as identify Hashem as the source of all existence.

The unifying thread between all of the precepts recorded by the Midrash is that they are effective in creating a place for the Divine Presence in this world and acknowledge Hashem as the source of all existence. Rashi in Parshas Emor cites a Midrash which states that one who observes the mitzvos of leket, shikcha and pe'ah is considered to have built the Beis Hamikdash, the ultimate location for the manifestation of the Divine Presence. The Talmud teaches that a person who wears tzitzis connects the elements of this world to the throne of the Almighty. The sukkah, which represents the "ananei Hakavod" - "clouds of glory" creates an enclosure meant to house the Divine Presence. Challah and lighting Shabbos candles are precepts which are intended to foster "shalom bayis", marital harmony. When a household is permeated by shalom bayis, this indicates that the Divine Presence is an active

participant in the marriage.

The two blessings that the Midrash identifies particularly express the aforementioned notion. Since the verse does not describe the city or field with possessive pronouns, a situation is being presented whereby man

understands "La'Hashem ha'aretz u'melo'a" - "the world in its entirety belongs to Hashem"; By acknowledging Hashem's place in this world man merits to partake of its abundance.

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.**

Mazel Tov Jerry & Reva Barbalatt on the birth of twin baby boys.

The kids' program will take place next door in Bnos Bais Yaakov.

The Rav's Pirkei Avos Shiur is will take place at 6:35 pm .

**The guest speaker for Seudas Shlishis will be Rav Shaul Edelstien,
Rosh Yeshiva of Yeshivas Bnei Rayim in Eretz Yisrael.
Seudas Shlishis is sponsored by the shul.**

**We are updating the cholim list for Chodesh Elul/Tishrei.
If you would like to submit a name to the cholim list please email
gabbai@agudahsouth.com or contact one of the gabbaim.**

Shacharis (Selichos)	<u>Weekday Schedule</u>	Mincha
Sunday (No Selichos): 8:00 am		7:30 pm
Monday: 7:40 am		Maariv
Tuesday - Friday: 6:40 am & 7:40 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 this list please email mailings@agudahsouth.com.

Join our Kehillah today!

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

Yomim Noraim Seating

To reserve seats please contact:
For Men: Ben Chinn at ben.c1985@gmail.com
or Michael Harris at harrism@metrotexiles.ca
For Women: Malka Jakubovic at jakubovic@rogers.com

**The deadline for seats is Sunday,
September 6, 2015.**

Selichos Schedule

Motzai Shabbos: 1:15 am
Sunday: NO SELICHOS (Shacharis: 8:00 am)
Monday: 7:40 am
Tuesday-Friday: 6:40 am & 7:40 am
Erev Rosh Hashana (Sunday): 6:45 am

Yomim Noraim Kids' Program

There will be a program for kids' on Yom Tov.

Rosh Hashana: 10:30 am to 1:00 pm.

Yom Kippur: TBD.

Members: \$20 per family

Non-Members: \$30 per family.

To register please email:
mailings@agudahsouth.com.