

# Agudas Yisroel Anshei Kielce



## Zmanim

Candle Lighting: 4:26 pm

Mincha/Kabbalas Shabbos: 4:30 pm

Shacharis: 8:45 am

**Hilchos Shabbos Shiur: 3:55 pm**

Mincha/SEUDAS SHLISHIS: 4:15 pm

Maariv/Motzei Shabbos: 5:28 pm

Motzei Shabbos Rabbeinu Tam: 5:55 pm

**Sunday Shacharis: 8:00 am & 9:00 am**

## Parshas Vayishlach

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

### Wye Is It Yours

"He bought the parcel of land..." (33:19)

After his encounter with Eisav, Yaakov travels toward Eretz Yisroel. The Torah relates that upon his arrival in Shechem, after a twenty-two year absence from Eretz Yisroel, Yaakov purchases land. Of what significance is this particular purchase that it requires mention? The purchase price is recorded as one hundred "kasitah". There is a difference of opinion as to the definition of "kasitah". The Targum translates kasitah as "chorfim", and the Radak explains that "chorfim" means "sheep". Rashi, however, explains that "chorfim" is "money which is accepted everywhere". Why is it important to know the medium used to purchase this land and what is "money that is accepted everywhere"? The Ibn Ezra's comments concerning this purchase require further elaboration. He states that the Torah is teaching us the importance of owning land in Eretz Yisroel, How is this lesson particularly noticeable through Yaakov's purchase? The preceding verse states "vayichan es penei ha'ir" - "and (Yaakov) encamped before the city". The Talmud understands that Yaakov entrenched himself there by enacting and establishing several ordinances. He established a medium of currency, created a marketplace and built bath houses. What mes-

sage is the Talmud conveying concerning Yaakov's actions?

The Midrash relates that although our forefathers made many land acquisitions in Eretz Yisroel, the Torah highlights three purchases, for Jewish ownership of these areas will be highly contested throughout history: Avraham's purchase of land in Chevron, Yaakov's purchase of land in Shechem and King David's purchase of the Temple Mount in Yerushalayim. The thread common to all of these land acquisitions is the key to answering the aforementioned questions. King David's purchase of the Temple Mount from Aravnah was not the purchase of an individual within the sellers jurisdiction subject to all local legislation, rather it was a sovereign acquisition, conferring upon the land a new sovereignty and creating a new reality. Similarly, Avraham's purchase of land from the Hittites served to elevate the land from its status as Eretz Canaan to that of Eretz Yisroel, allowing him to bury Sarah upon hallowed ground. The Torah states that Avraham paid Efron four hundred shekel "over lasocheh"; Rashi explains that this means that this money was accepted everywhere, i.e. international currency. Since this was a sovereign purchase, an international medium was necessary. Upon entering Eretz Canaan, Yaakov is attempting to establish the reality of Eretz Yisroel. his purchase was also a sovereign acquisition therefore he uses

"churfin" - money accepted everywhere i.e. international currency. The Talmud teaches that at the end of days, the sovereigns of the world will come to Hashem requesting rewards for their contributions to society which benefited Bnei Yisroel. Among the contributions listed are the establishment of currency and new marketplaces, i.e. commerce, and the establishment of bathhouses, i.e. health and safety. Clearly, these are contributions of a sovereign. The Talmud is teaching us that Yaakov made these contributions to society as a sovereign. From this purchase,

states the Ibn Ezra, we learn the importance of owning land in Eretz Yisroel, for particularly this purchase can be considered ownership in Eretz Yisroel. All other purchases prior to this occasion were in Eretz Canaan and remained Canani land.<sup>8</sup> The Midrash is teaching us that these three land acquisitions required a special sovereign purchase to emphasize their Jewish ownership, for these lands will be the most contested in the future - Chevron, East Jerusalem and Shechem.

*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:**

**Shimon & Judy Sturm in honour of the Thanksgiving holiday and the opportunity for freedom that America granted to all us immigrants from Europe and elsewhere.**

**Heshi & Bayla Kuhnreich in honour of the Yahrzeit of Heshi's father OB"M.**

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

**The guest speaker for Seudas Shlishis is Rabbi Menachem Gold from Eretz Yisrael. Seudas Shlishis is sponsored by the shul.**

**We are updating the cholim list for Chodesh Kislev.**

**If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com or contact one of the gabbaim.**

<b>Shacharis</b>	<b>Weekday Schedule</b>	<b>Mincha</b>
Sunday: 8:00 am & 9:00 am		12:35 pm & 4:30 pm
Monday & Thursday: 7:00 am & 7:55 am		<b>Maariv</b>
Tuesday, Wednesday, Friday: 7:00 am & 8:00 am		4:50 pm & 8:00 pm (Mon-Thur)
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 the email bulletin please email mailings@agudahsouth.com.

### **NEW SHIUR**

**The Rav has started a new 'Birchas Hashachar" shiur in Maseches Brachos Amud Yomi before the first minyan @ 6:25 am Monday-Friday.  
All men are invited.**

### **Friday Night Learning Program (FNL)**

**The Friday Night learning program will commence this week.  
Learning Seder: 8:00 pm  
Or Hachaim/Esoteric Mefarshim shiur: 8:30 pm  
This week's FNL is sponsored by Moishe & Leah Korolnek.**