

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 5:15 pm

Mincha/Kabbalas Shabbos: 5:15 pm

Shacharis: 8:45 am

Hilchos Shabbos Shiur: 4:45

Mincha/**SEUDAS SHLISHIS**: 5:05 pm

Maariv/Motzei Shabbos: 6:20 pm

Motzei Shabbos Rabbeinu Tam: 6:47 pm

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

Parshas Mishpatim

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

What About The Starving Children In India?

"You shall worship Hashem, your G-d, and He shall bless your bread and your water..."(23:25)

The Torah teaches that upon entering Eretz Yisroel, we are commanded to destroy all vestiges of idolatry and show complete allegiance to the Almighty. Doing so insures that He will bless our bread and water. The Talmud states that we should not read the word in the verse as "u'veirach" - "and He will bless" (your bread, etc.), rather as "u'vareich" - "and you shall bless" (prior to partaking of your bread and water). This, continues the Talmud, is a Scriptural allusion to the requirement to make a blessing before eating or drinking. In an earlier section in the same Tractate, the Talmud records that no Scriptural source is necessary for the obligation to make a blessing, for it is obvious that prior to receiving benefit from Hashem's world we must ask permission in the form of a blessing. How

do we reconcile these two sections of the Talmud?

As a rule, when the Sages offer an alternative reading for a word in the Torah, it is not to contradict the original interpretation, rather to shed light upon it. How does changing the meaning from "He will bless" to "you shall bless" accomplish this goal?

The Talmud states that a person who does not make a blessing prior to partaking from this world steals from his father and mother. His father, explains the Talmud, is Hashem, and his mother is the Assembly of Israel. What is the notion of stealing from the Assembly of Israel?

According to some commentaries the root of the word "beracha" - "blessing" is "berech" - "knee", for when reciting a blessing, we are figuratively kneeling before Hashem, submitting ourselves to Him as the Creator of the world; we ask His permission prior to benefiting from that which is His. The Rashba offers another interpretation for "beracha", saying that it stems

from the word "beraicha" - "pool" or "source"; an object can only be blessed when it is connected to the source from which all abundance emanates, i.e. Hashem.

When reciting a blessing we are asking for permission to benefit from Hashem's world, as well as being cognizant of the fact that by benefiting, we are causing the depletion of some of the world's resources. We therefore appeal to the source of all blessing to restore this lost resource, ensuring that others may benefit from it as well. Reciting a blessing over an item that we are about to consume connects it back to its source so that the blessing of abundance can be bestowed upon it, enabling this resource's replenishment.

Failing to recite a blessing results in two wrongdoings: We are stealing from our Father by taking that which is His without permission, and we are also stealing from our mother, i.e.

society, for we are depleting the world of a resource without ensuring its replenishment. It is concerning the first notion, the requirement to request permission prior to partaking from Hashem's world, that the Talmud comments that no scriptural source is necessary. However, the requirement to ask Hashem to restore the depleted resource is not an idea that we would have derived had it been left to our own intellectual capacities. Therefore, for this second notion a scriptural source is presented. The verse states "He will bless you (with abundance)" but it can be read "you shall bless". There is no contradiction between the two, for both ideas coalesce. For us to receive Hashem's blessing of abundance we are required to bless our food. By connecting our food to the source of blessing, the blessings of abundance will be bestowed upon us.

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: Shelley & Laurel Salcman
in honour of the yahrzeit of Shelley's father, Simcha Salcman OB"M.**

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

**The guest speaker for Seudas Shlishis is R' Yosef Selmar.
Seudas Shlishis is sponsored by Shelley & Laurel Salcman
in honour of the yahrzeit of Shelley's father, Simcha Salcman OB"M.**

**The cholim list is being updated for Chodesh Adar. If you would like to submit a name to
the cholim list please email gabbai@agudahsouth.com or contact one of the gabbaim.**

Shacharis	Weekday Schedule	Mincha
Sunday: 8:00 am & 9:00 am		5:25 pm
Monday & Thursday: 7:00 am & 7:55 am		Maariv
Tuesday & Wednesday (Rosh Chodesh): 6:50 am & 7:50 am		5:45 pm & 8:00 pm (Mon-Thur)
Friday: 7:00 am & 8:00 am		
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.

Friday Night Learning Program (FNL)

The Friday Night learning program will take place this week.

Learning Seder: 8:00 pm

Or Hachaim/Esoteric Mefarshim shiur: 8:45 pm

**FNL is sponsored by Yehuda & Esti Cohen and Raphy & Pnina Jakobovic in honour of the
yahrzeit of Yehuda & Pnina's mother, Glickel Chana bas Chaim OB"M.**