

Youth Minyan

OHHEL SARA NEWSLETTER

SHABBAT Ki Tetzeh 13-14 Elul 5775

Shabbat Schedule

Candlelighting— 7:16 PM
MIncha & Arvit— 7:05 PM
Shaharit – 8:45 AM-11:20 AM
Shiur by Rabbi Abo – 6:00 PM
Minha & Seudat Shlishi – 6:40 PM
Arvit & Motzei Shabbat - 8:15 PM

Joke of The Week

A child asked his father. "How are people born?" so his father said, "Adam and Eve made babies and the babies became adults and made more babies, and so on." The child then went to the mother, asked her the same question, and the mother said, "we were monkeys and then we evolved to become like who we are now." The child ran back to his father, and said "YOU LIED TO ME!" His father replied, "No, your mother was talking about her side of the family."

**Seats For The Holidays
Are Now on Sale For
\$50**

We Will be Praying at Melody
Restaurant
Contact Moshe 3475535964

TO PAY YOUR BALANCE, DONATE,
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TorathHaimOhelSara@gmail.com
Or Call Moshe @ 3475535964

Too Much Kindness?

Imagine you are walking in the supermarket parking lot and a man drops his groceries as he is loading them into his car. You run over and ask if he needs any help and he accepts the offer. You start picking up the groceries and placing them in his trunk. You notice that in all that time he has not even attempted to pick one thing up. You ask him if he is ok, and if there is any reason he is not loading the trunk. He then says that it is your mitzvah to help him. At this point, are you required to help him or not?

The answer can be found in a verse in this week's parsha : "You shall not see the donkey of your brother or his ox falling on the road and hide yourself from them; you shall surely stand them up, with him (Deuteronomy 22:4)." Rashi comments on the words "with him" saying, "if the owner helps you, you must work with him....but if he says this is your mitzvah, you are not responsible to help."

When looking at these verses we can ask another question. Is there such a thing as being "too kind?" The answer is yes! A person must always know when he must help, and when he must not. In fact, we reiterate this idea every day in the arvit prayers right before the amidah saying, "and remove the satan from before us and from behind us." It is obvious why we would want the satan removed from before us. We don't want anything standing in the way of us doing a mitzvah. What about the satan being behind us? What can someone who is trying to put you on the wrong path do from behind? He can push you! Our evil inclination has a technique of putting us on the wrong path by pushing us to do too many mitzvot and being too kind. You may be thinking to yourself, how can we possibly do too many mitzvot? This is best illustrated by the following parable:

There was once a man who was very well known in the community for his kindness. He built homeless shelters, orphanages, and public centers all over. He went to every charity event that he could and supported many, not only with money, but with time and a kind word. In fact he was so busy that he did not have time to help his wife around the house or spend any time with his children. Even on Shabbat and the holidays he was busy leading prayer services, giving lectures and sleeping to gain energy for another day of "kindness."

The man in the parable did so much kindness for so many people, yet his own family was neglected. This is misplaced kindness (some may say it is not kindness at all). True kindness begins from within and radiates outwardly. You must start by treating yourself properly, then your family, friends, community members, and finally other members of this planet. This does not mean that you should not give to anyone outside of your family, but instead means that family comes first. You must make sure that your family is taken care of before helping others. This might sometimes force you, a nice person, to say something that you hate, "NO." That's right, sometimes true kindness means saying no. Saying no by walking away from the man in the parking lot shows him that he must not take advantage of others. It also allows you to assert your self-worth. Before doing something for someone else make sure you are truly doing a kind thing. It is not always as simple as you might think.

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Weekly Schedule

Art Class (5-8yrs)

Sunday 10-11 AM

Sunday Program (5-13yrs)

11:00 AM-12:30PM

Torah and Me With Rabbi B

Will Resume In September

Parsha In a Nutshell

Seventy-four of the Torah's 613 commandments (mitzvot) are in the Parshah of Ki Teitzei. These include the laws of the beautiful captive, the inheritance rights of the firstborn, the wayward and rebellious son, burial and dignity of the dead, returning a lost object, sending away the mother bird before taking her young, the duty to erect a safety fence around the roof of one's home, and the various forms of kilayim (forbidden plant and animal hybrids). Also recounted are the judicial procedures and penalties for adultery, for the rape or seduction of an unmarried girl, and for a husband who falsely accuses his wife of infidelity. The following cannot marry a person of Jewish lineage: a mamzer (someone born from an adulterous or incestuous relationship); a male of Moabite or Ammonite descent; a first- or second-generation Edomite or Egyptian. Our Parshah also includes laws governing the purity of the military camp; the prohibition against turning in an escaped slave; the duty to pay a worker on time, and to allow anyone working for you—man or animal—to “eat on the job”; the proper treatment of a debtor, and the prohibition against charging interest on a loan; the laws of divorce (from which are also derived many of the laws of marriage); the penalty of thirty-nine lashes for transgression of a Torah prohibition; and the procedures for yibbum (“levirate marriage”) of the wife of a deceased childless brother, or chalitzah (“removing of the shoe”) in the case that the brother-in-law does not wish to marry her. Ki Teitzei concludes with the obligation to remember “what Amalek did to you on the road, on your way out of Egypt.”

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You Are Your Word

In this week's Torah portion, Moses tells the Jewish people of many laws they need to observe. One of the laws that are of utmost importance is when it comes to making a vow to God. Regarding this, Moses said:

"You shall observe and carry out what emerges from your lips..." (Deuteronomy 23: 24)

A LIFE LESSON

If one were to make a vow or promise to God, it is something that must be fulfilled. While there are ways in Jewish law to have these vows annulled, nonetheless, the intent when one makes the vow is that he or she **plans** on honoring it.

Sadly, most people today speak with little or no regard for carrying out the words they say to someone else. It's incredible just how often someone will say something with which he has absolutely no intention whatsoever of following through. Also, since the Torah is a guidebook for living, how does keeping your word lead to having a happy and fulfilling life?

The answer is that when someone keeps his word, he will actually experience a great amount of pleasure. The reason for this is that a person can only feel good about himself when he makes good choices. Making poor choices will inevitably give a person a low self-image, whereby making positive and healthy choices will make him feel great about himself.

When you follow through with the most simplest of declarations, like "I'll be there at 8:00 PM," it shows that you value your word and what you say is important to you. But here's the thing - the only way you'll care about keeping your word is if you care about yourself. But the reverse is just as true - the more you keep your word, the better you'll feel about yourself. This is actually self-esteem math; it works every time.

When you honor what you say - no matter what it might be - you're actually making a bold statement of just how important your word is. And again, the reason keeping your word makes you feel terrific is that only someone who has a high self worth cares about following through with what he says. The more you do what it is that you say you'll do - even the most simplest of commitments - you'll increasingly feel better and better about yourself.

So always keep your word. If not for the person to whom you're speaking, then do it for yourself. Because over time, it will just make you feel amazing. *Reprinted Permission of Aish.com*

WEEKLY HALACHA

1. If one is comfortably wrapped in his blanket in the middle of the night and needs to use the bathroom must he get up?
A. Yes
2. If one must to break wind (pass gas), even urgently, can he postpone it or must he let it come out at the moment of urgency?
A. He must postpone until he is out of other people's presence. If he is wearing tefillin he must take them off (or at least the head tefillin) first.