

kindness.

The performance of mitzvot leads to there being a protective fence that surrounds one's home and is redemptive in so many other unforeseen ways. Again, Judaism is committed to a far sighted view of life and behavior and the understanding that nothing that a person does or says is truly to be deemed inconsequential.

The charitable person will be given many continuing opportunities to be charitable. The miser will soon realize that no one will frequent his home or office. Initially he may feel relieved at this situation, but he will eventually regret it for it brings with it a loss of stature, a poor reputation and a loneliness of the soul. The story is told about a wealthy man who, because of his wealth, gave much charity and had many visitors and was held in great esteem in his community. People came to him for advice and succor, though he was not particularly noted for his wit or wisdom. One day he decided that he would no longer give any charity. As this news spread, the visitors soon dwindled and eventually stopped altogether. The man complained to his wife: "I don't understand why people stopped coming. My funny jokes and good advice are still available to them!"

People often mistake honors and attention paid to them as being their personal right when that honor or attention is only given to them because of their good deeds. It is clear that a person's actions and behavior propels his reputation and standing in the eyes of humankind as well as Heaven. The Psalmist put it most bluntly: "If only humans would be wise and discerning and appreciate what their end will look like." It is not only about our eventual mortality that the Psalmist speaks. It is also certainly about the consequences here in our lifetime, of our acts, attitudes and behavior. *Rabbi B. Wein & torah.org.*

Erev Shabbat Parashat Ki Tetze  
Mincha (Mizrachi) 5.00 pm  
Candle lighting 16/09/16 5.29 pm  
Kabbalat Shabbat 5.45 pm

Shabbat Parashat Ki Tetze  
Shacharit 17/09/16 9.15 am  
Children's Service 10.00 am  
Mincha 5.14 pm  
Shabbat ends 6.24 pm

Erev Shabbat Parashat Ki Tavo  
Mincha (Mizrachi) 5.00 pm  
Candle lighting 23/09/16 5.34 pm  
Kabbalat Shabbat 5.45 pm

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### Haftarah Summary Rabbi Aron Tendler

The Haftarah for this week's Parsha, Ki Sietzei, was taken from chapter 54 in Yishayuhu. It describes Israel as afflicted barren, and inconsolable in the aftermath of the Temple's destruction. The Navi assured the People that Hashem's kindness and love for them is ever present, protecting and sustaining them at all times. *Rabbi Aron Tendler and torah.org.*

# Or Chadash

קהילת אור חדש

## WEEKLY BULLETIN

**Shabbat Parashat Ki Tetze** 14 Elul  
5776; 17 September, 2016  
**Shabbat Torah reading:** Stone Chumash  
page 1046, Haftarah page 1201.

**President** Jonathan Erlich  
**Rabbi-in-residence**  
**D'var Torah** Rabbi Franklin

### Parashat Ki Tetze Thoughts Rabbi Marc D. Angel

The famed American Jewish novelist, Saul Bellow, coined a phrase: "warehouse of good intentions." People had intended to contact an old friend... but didn't get around to it. People had planned on supporting a particular charity...but didn't find time to write the check. People had wanted to express their appreciation and love to a special person or persons...but the opportunity seemed never to arise. We all have a "warehouse of good intentions," things we wanted to do or say, things we had planned to do or say...but which stayed in the warehouse. They never materialized.

This week's Torah portion is filled with commandments that urge us to act in a prompt and righteous fashion. The great 19th century German-Jewish

sage, Rabbi Samson Raphael Hirsch, drew a moral from the juxtaposition of two passages. Devarim 22: 6-7 speak of a mother bird hovering over her chicks in the nest. Devarim 22:8 instructs someone building a house to make a guard rail on the roof so that no one will fall down and possibly be killed. Rabbi Hirsch notes that a bird makes a nest for its own eggs and chicks, and has no further concern or obligation. But a human being, when building a house, must think not only of self and immediate family, but must install safety measures so that no guests or future owners will be hurt.

Rabbi Hirsch writes: "In building his house, he must be motivated from the outset by consideration for the welfare not only of those people who will dwell in it at present, but also of those who may dwell there in the future. He must therefore not permit anything in his household that might cause injury to someone



else.” Rabbi Hirsch extrapolates the general moral lesson of the Torah’s commandments: think of the needs of others, do not put off doing the right thing. This week’s parasha reminds us to return lost objects to their owners, to pay workers on time, to help unload an overburdened animal. It would be so easy to “overlook” these obligations, to pretend they don’t concern us. But they do concern us! We ought not store these things away in the “warehouse of good intentions,” but should act morally and responsibly.

It was said of Rabbi Isaac Luria, the great sage of 16th century Safed, that he would not recite his afternoon prayers until he paid his workers for their daily work. He reasoned: how can I appear before G-d in prayer, when I am behaving unjustly and unkindly with my workers?

In this season of Elul, it is appropriate to turn our thoughts to repentance and self-improvement. As we contemplate these lofty goals, we ought to review our personal “warehouse of good intentions” and see if we can turn at least some of those good intentions into good realities. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

## Armed With Torah Rabbi Berel Wein

The parsha of Ki Teitzei contains a host of specific mitzvot. In this it

resembles more the parsha of Kdoshim in Chumash Vayikra than it does the other parshiyot of Chumash Dvarim, which are more general and are devoted to national history and Jewish destiny. But the truth be said, the mitzvot in Ki Teitzei are the backbone of all Jewish history and are the tools of survival that insure that there will always be a Jewish destiny to pursue. It is undoubtedly with this in mind that the rabbinic commentators over the ages interpreted the opening verse of the parsha - “When you go out to war against your enemy” - in an allegorical and not merely a literal sense. The “war against your enemy” refers to the ongoing war of conscience and morality within ourselves in which we are constantly engaged all of our lives. “The enemy” lurks within us. It is a war between right and wrong, discipline and hedonism, instant gratification and long-term benefit. Every day of our lives we make these choices and fight these battles. The Torah, which always advises us to choose life and eternity, supplies us with these mitzvot - the material aid in our struggle. The rabbis taught us that the Lord wished to give Israel merit and strength and therefore He gave us many mitzvot. All of our lives, in all circumstances, we would be able to win the crucial battle of human morality because these mitzvot would always be at hand.

The example of “yefat toar” - the beautiful woman captured in war is an example. The Torah gave us a mitzvah

to help moderate desires of lust. It is obvious, as Rashi points out, that the Jewish soldier’s desire to marry such a woman, having no other commonality except for momentary physical passion is not really such a good idea. Passion and physical desire are part of marriage but they are certainly not all of marriage. The Torah, by emphasizing the legal and moral consequences, legal and moral, of his behavior attempts to put the entire matter in perspective before the actual liaison occurs. The mitzva serves as a brake on the passion and therefore mitigates an otherwise immoral and dangerous relationship. The rabbis taught us that, “the Torah spoke only regarding man’s evil inclination.” All of the mitzvot are intended to save us from ourselves, our weaknesses and foibles, our foolishness and unhealthy desires. From the outside, looking at Judaism with its 613 commandments and rituals, our faith may appear confining and cumbersome. Yet any Jew experiencing and living Judaism from the inside, considers all of the rules, rituals and commandments to be mighty weapons in the war that we perforce conduct daily against wrongdoing and self-destruction. Impulse and passion are to be avoided. Perspective and understanding of the consequences of one’s behavior are to be treasured and nurtured. Observance of mitzvot allows us to gain that necessary perspective and long view that can make life’s struggles holy and worthwhile. *Rabbi Berel Wein and Torah.org.*

## The Chain Effect of Our Actions Rabbi Berel Wein

Rashi in his commentary to this week’s parsha emphasizes the idea

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*We have operated since 1995. During the year we arrange special activities including: learning, shiur/lecture series and social events.*

of cause and effect. Rashi points out that this is true in both a negative and positive sense. In the words of the rabbis of the Mishna, a mitzva causes other mitzvot to occur while a transgression automatically drags along other sins in its wake. This is why the rabbis describe a wise person as being one who can see the future consequences of events and human behavior.

It is not only the individual act itself that is of consequence and importance. It is rather the sequence of behavior and related consequences that flow from that individual act that are just as important. The Jewish soldier who takes the captive woman unto himself in a moment of temporary passion is not intending that the end result of this act will be enduring domestic strife, hatred and eventually a dissolute and dangerous child.

But all behavior creates a ripple effect in life and many unintended consequences are derived from an intentional act of poor judgment and base desire. And the opposite is also true. A positive act of tradition and Torah service brings to the person performing that act of goodness and kindness unforeseen opportunities to perform other acts of goodness and

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