

## CONGREGATION TORAS CHAIM WISHES YOU A WONDERFUL

# *Shabbos Parshas Ki Seitzei*

### FRIDAY NIGHT, SEPT 13TH

- » Mincha/Kabalas Shabbos/Maariv 7:00 PM
- » Candles 7:17 PM
- » Shabbos Begins 7:35 PM

### SHABBOS DAY, SEPT 14TH

- » Shacharis followed by Kiddush 8:30 AM
- » 15-min Pirkei Avos Shiur for Women following Kiddush
- » Women & Children S"Y 6:00 - 7:30 PM
- » Beis Medrash Learning 6:05 - 7:05 PM
- » Mincha 7:05 PM
- » Sunset 7:34 PM
- » Talmud Shiur: Gemara Avoda Zara following Mincha
- » Maariv 8:16 PM
- » Shabbos Ends (50 min) 8:24 PM
- » Rabbeinu Tam (72 min) 8:46 PM

**A WISE MAN WOULD SAY: "WE LIVE IN AN AGE WHEN UNNECESSARY THINGS ARE OUR ONLY NECESSITIES."**

### REFUAH SHELAIMA

#### Men

- » Hillel ben Simcha (Jeff Lubin)
- » Daniel Ze'ev ben Miriam (Brother of Josh Rothstein)

#### Women

- » Sipke Grune bas Lillian (Mother of Jeff Luftig)
- » Tali bas Aviva (Daughter of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)
- » Naama bas Devorah Miriam (Granddaughter of Rabbi & Rebbetzin Rich)
- » Chana bas Hendel (Friend Of Yael Bodenheimer)

### SHABBOS KIDDUSH SPONSORED BY

- » the members of Guarantee Kiddush Club

### CTC SCHEDULE OF SHIURIM/TEFILLAH (Week of Sept 15, 2024)

- » Gemara Zevachim, Mon - Fri, 6:00 - 6:30 AM
- » **Shacharis, 6:30 AM**
- » Amud HaYomi Sanhedrin: Sunday - Friday, 12 - 1 PM, On Zoom with Rabbi Yaakov Rich. Email Rabbi Rich for the link.
- » **Mincha/Mussar on Yomim Noraim/Maariv 7:10 PM**
- » Gemara Bava Basra following Maariv

### REBUILDING PROJECT by Marshall Lestz.

*(We are excited to share this column with you each Shabbos in the spirit of helping to repair our relationships and thereby contribute to rebuilding the Beis HaMikdash.)*

### OPPORTUNIEEVES

The expression "Pet Peeve" popped into my head the other day and got me thinking... what exactly is a "PEEVE"? It's kind of a weird word, right? But based on the context, it obviously means something that really annoys you. So then I wondered, why's it called a "PET" peeve?

"Pet" means feeling affectionally toward something, like a household pet, which an owner takes care of, and nurtures, and can even show love towards. So does "pet peeve" mean we're nurturing good feelings towards something that ANNOYS us? That would be ludicrous! Yet... that's exactly what we do!

Think about it. Haven't you ever been in a conversation where you and some friends are actually bonding over all those little things that drive you crazy? It's like: "Don't you hate when the person standing in line next to you starts talking on their phone really loudly?" "Yeah, I hate that! Or what about when someone finishes their drink but they're using a straw and they keep making that horrible slurping sound to get the last drop!" "Oh gross, I know! The worst for me is when you're on a road trip and your stuck behind a guy who's driving like 50 mph and he also forgot to turn off his blinker so for like the next 10 miles it's Hello??? Turn your blinker off, buddy!"

We sort of get this weird satisfaction in liking the stuff that we hate. And while it might not seem like a big deal, the problem with doing this is that it perpetuates the hate. There are always gonna be people who crack their knuckles, click their pens, and go through the express check-out lane with 40 items. Feeling hatred towards them doesn't make anything better. And it certainly doesn't help us rebuild ourselves and our relationships.

So, I'd like to propose that we stop using the phrase "pet peeve." Strike it from our vocabulary. We don't want to nurture the things that annoy us, especially the peeves that involve other people.

Let's call these peeves what they really are: "Opportunipeeves."

Each one of those annoyances are really just an opportunity to grow! Each one is a test from Hashem. An opportunity to become more patient, respectful, understanding or respectfully assertive (like telling a someone, "Excuse me sir, please stop sneezing on me"). They're not adorable little hate-things. They're spiritual opportunities to fulfill mitzvos like judging favorably and loving our fellow Jews.

So let's stop loving the hate. The sooner we drop the "pet" part of our peeves, the sooner we can drop the "peeves" altogether.

Have a peeve-free day everybody! Keep on Building!

### TIDBITS

LeDavid Hashem Ori is added to the end of Shacharis. It is also added to the end of Minchah (Nusach Sefard) or Maariv (Nusach Ashkenaz).

The final opportunity for Kiddush Levana is late Tuesday night, September 17th at

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# *Shabbos Parshas Ki Seitzei*

2:38 AM EST.

As the precarious situation in Eretz Yisrael unfortunately continues, each person should increase reciting tehillim and performing other mitzvos as a zechus for the many Acheinu Beis Yisrael in travail and captivity as well as for the soldiers in battle.

Make sure to call your parents, in-laws, grandparents and Rabbi to wish them a good Shabbos. If you didn't speak to your kids today, make sure to connect with them as well!

Selichos begin on Motzaei Shabbos Parashas Nitzavim-Vayeilech, September 28th.

Rosh Hashanah begins on Wednesday evening, October 2nd.

Yom Kippur begins on Friday evening, October 11th.

Ki Seitzei: The firstborn son's double share of inheritance • Ben Soreir u'Moreh • Burying the dead • Tzitzis • Holiness in the Jewish camp • Kidnapping • Remember what Hashem did to Miriam • Protect widows and orphans • Penalty for causing embarrassment • Remembering Amalek's actions after we left Mitzrayim • See Taryag Weekly for the various mitzvos.

Haftarah: The haftarah of Rani Akarah (Yeshaya 54:1-10) comforts the city of Yerushalayim. The Navi tells Yerushalayim that although she is currently like a barren woman, at the time of the future redemption, her children will return in droves, requiring her borders to be expanded to accommodate them.

Parashas Ki Seitzei: 110 Pesukim • 27 Obligations • 47 Prohibitions

1-3) Keep the laws of a captured Yefas To'ar. Do not sell her or use her as a maidservant. 4-5) Hang the corpse of an executed blasphemer and worshiper of avodah zarah, but do not leave it hanging past nightfall. 6) Bury all executed sinners the same day. 7-8) Return lost items; do not look away from returning them. 9-10) Help your fellow load and unload his animal; do not ignore him. 11-12) A man or woman may not wear clothing designed for the other gender. 13-14) Do not take a mother bird together with her eggs or chicks. Instead, send away the mother first. 15-16) Place a fence around your rooftop; remove hazards from your property. 17-18) Do not plant kil'ayim (mixture of seeds) nor benefit from it. 19) Do not plow with two different animal species together. 20) Do not wear shatnez. 21) Acquire a wife through kiddushin. 22-23) A Motzi Sheim Ra on his wife must retain her as a wife; he may not divorce her. 24) Beis Din shall mete out the death penalty of stoning. 25) Do not convict an involuntary sinner. 26-27) A M'aneis must marry his victim and pay a fine; he may not divorce her. 28) A Jewish-born woman may not marry a Petzuah Dakah or C'rus Shofchah. 29) Do not marry a Mamzer or Mamzeres. 30) A woman may not marry a male descendant of Amon and Moav. 31) Do not forge peace with Amon and Moav. 32-33) Do not distance yourself from third generation descendants of Edom or Mitzrayim. 34) A tamei with tumas haguf may not enter Machane Levi. 35-36) An area should be set aside outside the encampment for relieving oneself and each person should have a tool to bury the waste. 37-38) Do not return a runaway servant who has escaped to Eretz Yisrael, or even speak harshly to him. 39) Do not have marital relations

without kiddushin and nisu'in. 40) Do not sacrifice an animal that was once traded for a dog, or which was remitted as payment to a harlot. 41-42) Do not collect interest from a Jew. However, do approach a non-Jew for collection of debt. 43-44) Do not delay fulfilling vows; fulfill all promises. 45-47) A worker may eat from the produce with which he is working. Though he may not eat more than his fill. 48) Divorce by way of giving a get. 49) Do not remarry your divorced wife after she has married another man (and was divorced or widowed from him). 50-51) A Chassan should not take a leave (unexcused) from his wife during the first year of marriage; he should remain in close proximity to her. 52) Do not take food preparation items as collateral. 53) Do not remove Tzara'as signs from the body. 54-56) Do not grab collateral from a debtor. Collateral should be returned as needed, do not withhold it. 57) Pay a worker the same day. 58) Do not accept testimony from a relative. 59) Do not deviate from true justice, even to benefit orphans. 60) Do not take collateral from a widow. 61-62) Leave forgotten bundles in the field and do not retrieve them. 63-64) Beis Din shall mete out the malkos punishment, but not more than lashes assessed to him. 65) Do not work a muzzled animal in a field. 66-68) A yevamah may not marry anyone else; her late husband's brother shall marry her or perform chalitzah to release her. 69-70) Save a life that is being threatened, even by killing the pursuer; have no mercy on the pursuer. 71) Do not own inaccurate scales and measures. 72-74) Remember Amalek and destroy all of their descendants; never forget their attack.

"Remember that which Amalek did to you" (Devarim 25:17)

This mitzvah to remember Amalek's attack upon the fledgling Jewish nation follows immediately after the prohibition of utilizing inaccurate weights and measures to cheat a customer. Rashi explains that this teaches us that being dishonest in business results in the punishment of being attacked by enemies. Rashi in Parashas Beha'aloscha, however, implies that the cause of Amalek's attack was a lack of emunah in Hashem. How does this align with Rashi's explanation in our Parasha?

Rav Moshe Feinstein zt"l explains that one who succumbs to the sin of theft once or twice has allowed his desires to get a hold of him. However, a person who operates his entire business using inaccurate scales and measures is far worse. Aside from the thievery, he is displaying a complete lack of faith in Hashem's ability to provide for him through honest means. The use of dishonest weights is thus a symptom of the root problem of an absence of emunah, which is the reason for Amalek's attack as stated by Rashi in Parashas Beha'aloscha.