

Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Parsha KiSetze

**KHAL BNEI YISRAEL
SPERLING ADULT LEARNING CENTER
COMMUNITY OF JEWISH FRIENDS**

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Davening will be held:

FRIDAY NIGHT – 10 MINUTES AFTER CANDLELIGHTING

SHABBOS MORNING 9:15

HOT KIDDUSH: KUGEL AND CHOLENT!

***HALACHAH CLASS 1/2-HOUR BEFORE MINCHAH
MINCHAH 10 MINUTES AFTER CANDLELIGHTING
FOLLOWED BY SHALOSH SEUDOS AND MAARIV***

Have a great and joyous Shabbos!

PARSHA KI SETZE

- 1) Ch.21 v.10 "When you go out to war against your enemy, etc."
Kli Yakar says that the only war the Children of Israel may wage is a war against our enemies – but not the Jews against each other, as we find during the Second Temple when the rebellious Jews fought Israel from within – fighting within the Jewish Children causes worse problems than the enemies fighting – so it is extremely important that at the time that there is a war against the enemies, that the Jewish children are at peace with each other.
- 2) Ch.2 v.14 "... And you shall not sell her."
Ohr HaChaim says Hashem in this prophecy complains that the nations have a habit to pursue the victim and makes life even more miserable for people that are already hurting, therefore after the Jewish soldier took advantage of this woman he, "shall not sell her."
- 3) Ch.21 v.15 "And the first-born son will be born to the hated wife."
Ohr HaChaim says the Torah is telling us with certainty that the hated wife will give birth first because Hashem sees the pain at the broken-hearted people and has mercy on them – just as we find by our Mother Leah (Bereishis 29).
- 4) Ch.21 v.16-17 "He can not treat the son of the wife he loves as a first-born." Unklus HaGer translates the words, "he can not" as follows: "he may not" explains the Ramban, the Torah wants that when Hashem does not allow one to do something, one should be so far removed from doing it as if they do not even have the capability to do it, therefore the Torah says he can not when in reality he can; he says he is just not allowed to do it.
- 5) Ch.22 v.1 "... your brother's ox or sheep, etc."
 - a) The Torah describes the Laws of returning a lost object, an animal or shirt or other possessions belonging to, "your brother, a fellow Jew." Ohr HaChaim comments that the Torah is also teaching the righteous among us the responsibility of rebuking; helping our lost people. Midrash Shmos Rabbah (52) refers to the righteous as the 'Brothers of Hashem' and the simple people among the Jewish Children who may have sinned are referred to as the Holy Sheep; therefore the Torah calls them the 'ox and sheep of your Brothers' of Hashem – So the Torah is saying that if the righteous see the simple people 'lost' (sin), 'do not ignore them' but return them to your brother; Hashem Who is their Father in Heaven – and the Torah continues – "But if your brother is not close," this refers to our days: if the exile is so long and as a result the Jewish Children feel lost and can't wait for Moshiach and as a result their faith weakens – then you shall take them into your home – this refers to the House of Study – and study Torah which casts light upon them in order for them not to feel lost – until your Brother (Hashem)

shows them favor and seeks them out – and then you shall return them to him; it will be to your credit (the righteous).

b) In another interpretation the Ohr HaChaim explains this to mean that the wise and righteous are responsible to teach the people Torah and Ethics all their lives so that their souls should not be lost externally – “and so shall you do to his donkey refers to the body “and ... his shirt,” refers to the spiritual part of a Jew as we see in Tr. Shabbos 152, that Hashem gave part of His ‘royal clothes’ to the Jews and, “to all that your brother lost,” refers to the Torah because as the Kabalists teach us that every Jew has a part of the Torah that he must reveal in his lifetime – and if it is lost it cannot be retrieved by anyone else! And by a Jew returning to Hashem this part of the Torah will be retrieved – the Ohr HaChaim continues to prove that this even refers to a Jew who all hope was lost – the righteous have a responsibility to bring him back too – but the persons must help also and not only rely on the righteous.

6) Ch.21 v.23 “You must bury him the same day.”

Seforno explains that since the only part of a person that lives on is the soul (*neshama*) which is the ‘form of Hashem’ mentioned in Breishis – therefore if a corpse is not buried immediately or as soon as possible – and worse if it is hanging in a disgraceful way, then the only external part of the person is embarrassed.

7) Ch.22 v.7 “Send away the mother etc.”

a) Rashbam says that out of respect for Hashem’s creatures, it would be insensitive and/or the way of a glutton to take a mother with her offspring and slaughter both and cook and eat them together (see Rambam in Moreh Nevuchim). Seforno adds that by sending away the mother bird, we are showing kindness to this species so that the mother may have other offspring – and even for a partial kindness as such the Torah rewards us with a good and ‘long life’ which coincides with the Mishna – we mention every morning from Tractate Peah, “He eats its fruits in this world and the basic reward is in the coming world.”

b) “So that it may be good for you and you will have a long life.”

Kli Yakar asks: (i) the words, “so that it may be good for you...” seems to mean that a result of your sending away the mother bird you will gain some kind of goodness – how so? (ii) We find the same reward mentioned in the Second Tablets in return for the commandment of honoring one’s father and mother – what is the connection between these two commandments? The answer is that if one honors their parents and one’s children observe how one honors and respects them, cares for them and adheres to their advice and doesn’t look upon them as being ‘too old’, etc. then when these children grow up, as a result, they will do the same in honoring oneself as well – the same lesson will also be learned by children if they see you, ‘send away the mother bird’: if you respect the mother bird’s feelings and send her away, then for sure you

must be respectful of your own parents.

c) Why is the reward for both commandments 'long life'? Because both of these commandments strengthen our belief in Hashem as being the Creator of the Universe; because nothing was created by itself everything was created by something prior to it...until we realize that the first Creator is Hashem, just as we render respect to our parents who created us, so too they render respect to their parents...and on - until Hashem Whom must be respected as the First and Ultimate Creator - so ultimately two things are happening (I) we respect what existed prior to us (II) Hashem - the First Creator rendered respect to His creations because of the being creators in a smaller way.

d) Therefore whenever the commandment of honoring parents is mentioned, the commandment of keeping Shabbos is mentioned - because by keeping Shabbos we testify to Hashem's creating of the universe just as honoring parents testifies to the same! In fact keeping Shabbos can cause one to honor his parents even stronger! In fact, if one denies that there was a creation of the universe - then there is no reason to honor whatever came to the world first or prior to us - because there is no difference between the Creator and the creation.

e) The Kli Yakar continues to explain that this is the reason that the next commandment (V. 8) is "when you will build a new home..." and the Midrash Tanchuma (Ch. 1) comments if you have performed the commandment of sending away the mother bird then you will merit buying your own new home - what is the connection between the two? The answer is that since by sending away the mother bird you were brought to a higher understanding of faith in Hashem as Creator and Builder of the Universe, therefore, He rewards us 'measure for measure' and we merit building a home (a universe) of our own - we are rewarded with long life because it connects us with the Eternal Living One!

You may be interested in honoring a loved one or a parent or a grandparent with a plaque in memory of them, or you may want to do a plaque in honor of a happy occasion - an anniversary, bar or bat mitzvah - birthday, etc.

Good Shabbos!