

Agudas Yisroel Anshei Kielce



Zmanim

Candle Lighting: 7:45 pm

Mincha/Kabbalas Shabbos: 6:20 pm & 7:45 pm

Shacharis: 8:45 am

Mincha/NO SEUDAS SHLISHIS: 7:30 pm

Pirkei Avos Shiur: Between Mincha & Maariv

Maariv/Motzei Shabbos: 8:49 pm

Motzei Shabbos Rabbeinu Tam: 9:11 pm

Parshas Ki Seitzei

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

Rotten To The Core

"If a man will have a wayward and rebellious son, who does not hearken to the voice of his father and the voice of his mother..."(21:18) The Torah teaches that the death penalty is imposed upon a boy entering his fourteenth year if he exhibits certain specific behaviors. This boy is termed a "ben sorer u'moreh". The Talmud explains that, although the child has not violated any capital crimes, stealing from his parents to support his gluttonous appetite indicates that eventually he will resort to bloodshed in order to cater to his needs. This concept is described by the Talmud as "neherag al shaim sofo; yamus zakai v'al yamus chayav" - "he is executed based upon his future actions; let him die innocent rather than guilty."

The Mizrachi raises the following question: In Parshas Vayeira, the Torah describes how Avraham expelled Hagar and Yishmael from his house. With their water supply depleted, Yishmael fell deathly ill. The Midrash records how the ministering angels pleaded with Hashem not to perform a miracle which would save Yishmael, for he would, in the future, be responsible for executing and persecuting Jews. Hashem replied to the angels that a person is judged "ba'asher hu sham" - "according to his present state". Why was Yishmael not subject to the rule of "execution based upon his future actions"? To further compound this difficulty, it must be noted that at the time when Yishmael's life was in the balance, he had already performed idol worship, attempted murder, and was involved in immoral behavior.

Chazal state that due to all of the requirements necessary for a child to become a "ben sorer u'moreh", such a case never

did and never will occur. What then, is the Torah's purpose for recording such an impossibility?

Reflecting upon some of the prerequisites for establishing a child as a "ben sorer u'moreh" allows us to gain insights leading to the answers of the aforementioned questions. Chazal derive exegetically that a ben sorer u'moreh's parents must have similar voices, their vision must be intact, they must possess all of their limbs, and the city wherein the perpetrator is located must have a "bais din", a Jewish court. The Torah is teaching us that a child's behavior does not necessarily reflect who he is in essence. Although it should never be used as an excuse to exonerate malevolent behavior, a person's environment can influence him and create the proclivity to act in a certain manner. If a person's behavior is affected by his environment, there is always hope for him to change, for his essence may still not be corrupted. However, if a person's behavior is reflective of his true essence, his environment playing no part in his actions, there is very little hope of him changing his ways.

In order to establish that a child is a ben sorer u'moreh, the Torah requires that his actions not be reflective of his environment in any way. Therefore, his parents must have similar voices, i.e. he cannot be receiving mixed messages from them. They must agree with one another completely as to what they expect of their child. The parents must be perceived by the child as a legitimate authority, commanding the proper respect becoming of them. Therefore, the parents must have their limbs intact, be able to see and hear, for a lack in any of these areas may impede their ability to project themselves as authority figures. The city must possess a bais din, a Jewish court which promotes the values necessary to create a climate within the

city that makes raising decent children possible.

Chazal are teaching us that it is impossible to find an environment which is utopian, having no negative impact upon a child. Therefore, the creation of a ben sorer u'moreh, who, despite being raised in a perfect environment, still exhibits malevolent behavior, reflecting a corrupt core, is impossible. The Torah is setting the perfect standard, for which a society should strive, in order to facilitate successful child-rearing.

Although Yishmael exhibited malevolent behavior, this was not reflective of his true essence, for he was raised in a house-

hold where he was influenced by his mother, Hagar, an Egyptian princess. There was discord in the house due to the constant fighting between Sarah and Hagar. This allowed for him to be judged based upon the present, and not upon his future actions. This explains why Yishmael is never referred to by name throughout the time period under discussion. He is called "the son of the maidservant", "the lad", and "the boy", but never by name, for a name reflects the essence of a person, and his behavior did not reflect his true essence.

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.**

Mazel Tov to Rabbi & Mrs. Kaufman and Mr. & Mrs. Aryeh on the birth of a grand-son and great-grand-son born to Moshe & Rifkele Kaufman.

Mazel tov to Rafi & Clara Buxbaum on the engagement of their grandson Akivah Netanel Gluck [Antwerp] to Chana Lea Gurwitz [Monsey].

Mazel Tov to Berl & Maxine Bessin on the aufruf and upcoming marriage of their son Rob.

With praise and thanks to God, Berl & Maxine Bessin joyously invite the congregation to a Kiddush in honour of their son Rob's Aufruf this Shabbat, Parashat Ki Teitzei, at Bais Yaakov High School, 410 Lawrence Avenue West.

The kids' program will take place next door in Bnos Bais Yaakov.

**The Rav's Pirkei Avos Shiur is cancelled.
Rabbi Shloime Schwartz will be speaking between Mincha and Maariv.**

**We are updating the cholim list for Chodesh Elul/Tishrei.
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		7:40 pm
Monday & Thursday: 7:00 am & 7:55 am		Maariv
Tues., Wed. & Fri.: 7:00 am & 8:00 am		8:00 pm
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.

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Join our Kehillah today!

To find out more about memberships, associate memberships, & other sponsorship opportunities please email mailings@agudahsouth.com.

Yomim Noraim Seating

To reserve seats please contact:
For Men: Ben Chinn at benzchinn@gmail.com
or Michael Harris at harrism@metrotexiles.ca
For Women: Malka Jakubovic at jakubovic@rogers.com
The deadline for seats is Sunday, September 6, 2015.