

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Ki Saitzai
August 20, 2021 / 12 Elul 5781
Volume 26, Issue 44
Candlelighting: 8:00 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, August 20

7:00am Shacharis

6:40pm Mincha / Maariv (Early)

8:00pm Candlelighting

Shabbos, August 21

8:45am Shacharis
NO KIDDUSH THIS WEEK

7:00pm Pirke Avos

7:55pm Mincha / Shalosh Seudos /
Maariv

Sunday, August 22

8:00am Shacharis

9:15am **Parsha Class**
(R. Nisenbaum)
will not meet this week

10:00am **"The 613 Mitzvos"**
(R. Stoll)

Monday, August 23

7:00am Shacharis

8:00pm **R. Nisenbaum's**
Monday class will
resume Aug 30

Tuesday, August 24

7:00am Shacharis

8:00pm **Avos D'Rav Nosson**
(R. Stoll)

Wednesday, August 25

7:00am Shacharis

8:00pm **Nach Still Speaks**
(R. Stoll) - Koheles

Thursday, August 26

7:00am Shacharis

10:15pm **Parsha Class**
(R. Nisenbaum)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Ki Saitzai

The portion introduces more mitzvahs than any other portion. Some of the mitzvahs are not very common, yet they teach us important lessons. The Talmud says that the laws regarding the rebellious son who is put to death are so detailed that it is literally impossible to meet the entire criterion. Its sole purpose is to teach us about child rearing. Other mitzvahs teach us character development. One such mitzvah discussed is *shiluach ha-ken*, sending away a mother bird. This involves a person who chances upon a wild mother bird sitting on a nest of eggs or fledglings, and he wants to take the young for himself. The Torah obligates him to first send away the mother bird and only then take the offspring. Although this mitzvah involves minimal effort, great rewards are promised for its fulfillment.

Some of the commentaries explain the reason for this mitzvah, because it seems cruel to forcibly separate a mother from her young. The love of every mother to her young is instinctive, and it would pain her to see her offspring taken away. Sending away a mother bird before taking its young instills sensitivity in man for all G-d's creatures.

This is also seen in another mitzvah discussed; the prohibition against muzzling an animal while it is working. This too shows compassion for an animal that becomes hungry while working in the fields. Even if the owner intends to feed the animal

afterwards, there is still an element of cruelty in denying it food while it is working. The person who does not show this compassion to an animal is incapable of showing it to a human being either.

On the other hand, though, it is sometimes necessary to refrain from feeling compassion. There is a mitzvah to totally wipe out the memory of Amalek - every man, woman and child. The Amalekites are considered to be the archenemy of the Jewish people, because they were intent on destroying the image of G-d from the Jewish people. Their war against the Jews was more than just a personal hatred; it was an ideological battle against the recognition of G-d's involvement in the physical world. G-d's name remains flawed, as it were, as long as the nation of Amalek exists.

Here, there is no room for compassion. One who realizes the importance of spreading G-d's ideals throughout the world understands the necessity of sometimes waging the wars of G-d. The Talmud says in relation to the war against Amalek, that one who shows misplaced compassion to those undeserving of it, will eventually show cruelty where compassion should be shown.

High Holiday Seats

Please call R. Stoll to arrange for High Holiday seating. Space is limited..

Insights: Ki Saitzai

"...Do not hate the Egyptians because you were strangers in his land...." (Deut. 23:8)

We must have eternal gratitude to the Egyptians for providing Joseph and his brothers a haven during the famine. Rav Yaakov Orenstein was a teacher in London. During the years of the Holocaust he once saw a list the Red Cross had published of Jews who had been displaced to Russia. He noticed the name Weidenfeld among the names. Suspecting it might be Rav Dov Weidenfeld, the famed Tchebiner Rav, he sent a package of food to the Red Cross for this person. He figured that even if it was not the famous Rav, it would still benefit some hungry Jew. Several years later, after the War, Rav Orenstein received a telegram: "I just arrived in Haifa now and wanted to thank you for the food package. Weidenfeld" Indeed, it had been the Rav, and the first opportunity he had, several years later, he wanted to make sure to express his appreciation.

Did You Know?

A woman generally accepts Shabbos when she lights the candles. In extenuating circumstances she may have in mind not to accept Shabbos at that time. A common situation is when a woman lights candles before Yom Kippur, yet wants to drive to synagogue after kindling. She may have in mind not to accept Yom Kippur until reaching the synagogue. In that case she should not recite the Shehechyanu blessing at the time of the kindling; rather she should recite the blessing with the congregation after Kol Nidrei. (Woman who recite the Shehechyanu at candle lighting do not repeat it after Kol Nidrei.)

Thought for the Week: Some mistake indignation for righteousness. (*A Candle By Day*)