

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Ki Saitzai
September 5, 2025 / 12 Elul 5785
Volume 30, Issue 44
Candlelighting: 7:35 pm

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

Friday, September 5

7:35pm Candlelighting
7:40pm Mincha

Shabbos, September 6

8:45am Shacharis
*Kidush is sponsored by
Rabbi Binyomin Pesach &
Rocheyl Simon in memory
of their grandparents*

6:30pm Pirke Avos
7:30pm Mincha / Shalosh Seudos
8:41pm Maariv

Sunday, September 7

9:15am Parsha Class
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, September 8

8:00pm *Mainonides Laws of
Repentance (part 3)*
(R. Nisenbaum)

Tuesday, September 9

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, September 10

8:00pm Nach Still Speaks –
MISHLEI (R. Stoll)

Thursday, September 11

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171
"The Torah Podcast" weekly
at all podcast locations

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.

"But I Thought"

R. Nisenbaum's updated and expanded book is now available for purchase.

Insights: Ki Saitzai

..You camp shall be holy, and He will not see a shameful thing amongst you ...

(Deut 23:15) Rav Elchanan Wasserman visited Rav Moshe Feinstein during his trip to America in 1938. Rav Moshe mentioned that people had complaints against him for abandoning the Jews left behind in Communist Russia when he had fled with his family. Rav Elchanan reassured him and said, "The Chafetz Chaim told me that a place where G-d's Name may not be mentioned is like a bathroom. Nobody could expect a person to remain in the bathroom for the rest of his life!"

Did You Know?

The Avinu Malkeinu prayer is recited each day from Rosh Hashana through Yom Kippur, both at Shachris and Mincha. In most synagogues the Ark is opened for Avinu Malkeinu and everyone stands for the duration, although one may sit if he feels weak. On Shabbos, as well as Friday afternoon, Avinu Malkeinu is not recited because one does not make personal requests on Shabbos. On Erev Yom Kippur Avinu Malkeinu is not recited, but if Yom Kippur falls on Shabbos, it is recited during Shachris, but not at Mincha. Many people strike their breast when reciting the sentence "...that we have sinned before You," but on Rosh Hashana it is customary not to strike, since we do not draw attention to our sins on Rosh Hashana.

Thought for the Week: One of man's great undoings is relying on systems to save him
(A Candle By Day)