

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Ki Saitzai
August 21, 2026 / 8 Elul 5786
Volume 31, Issue 43
Candlelighting: 7:59 pm

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

Friday, August 21

6:40pm Early Mincha / Maariv
7:59pm Candlelighting

Shabbos, August 22

8:45am Shacharis
*Kiddush is sponsored by
Aviram Ashwal in honor
of his wedding
anniversary*

6:50pm Pirke Avos
7:50pm Mincha / Shalosh Seudos
9:07pm Maariv

Sunday, August 23

9:15am *Parsha Class*
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)
8:30pm *Maimonides' Laws of
Repentance*
(R. Nisenbaum)

Monday, August 24

8:00pm *"Lessons from Yonah"*
(R. Nisenbaum)

Tuesday, August 25

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

Wednesday, August 26

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

Thursday, August 27

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 mitzvot 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.

Mazel Tov!

Rabbi Ephraim & Chanie
Nisenbaum upon the
birth
of a grandson

Insights: Ki Saitzai

... he is a glutton and a drunkard... (Deut 21:20) One of the sins of the wayward son is that of gluttony, eating for purely hedonistic purposes. Rav Akiva Eiger once met a wealthy man smoking a cigarette, clearly enjoying it. The Rav asked, "Why do you smoke?" The man explained that after eating a large lavish meal he needs to smoke for the pure pleasure. Rav Akiva Eiger was bothered by the man's hedonistic explanation, but he said nothing. Later he saw a poor man smoking too. Realizing that the man could not afford much food he asked him too why he smoked. "I have no food and when the hunger pangs overwhelm me, I must smoke to forget my hunger," the man said. Rav Akiva Eiger remarked, "I don't understand; the wealthy man must smoke because he eats too much, while the poor man smokes because he eats too little. Wouldn't it have been easier for the rich man to share his extra food with the poor man, thus sparing the need for either of them to smoke!"

Did You Know?

There are different opinions regarding the propriety of eating before hearing the shofar on Rosh Hashana. According to some opinions one may not eat before fulfilling a mitzvah, while according to others it is permissible in order to be able to concentrate properly on one's prayers. Even those who permit eating, however, agree that one may not eat more than the size of an egg, which constitutes a meal. Although there are different opinions whether a person may fast on Rosh Hashana, even according to those who say that one may not fast, which means eating before noon, it is permitted to go past noon without food on Rosh Hashana, since one is engaged in prayer.

Thought for the Week: *We try to make things true to life when life is false to truth*
(A Candle By Day)