

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Ki Saitzai
September 9, 2022 / 13 Elul 5782
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Candlelighting: 7:28 pm

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Friday, September 9

7:28pm Candlelighting
7:30pm Mincha / Maariv

Shabbos, September 10

8:45am Shacharis
6:20pm Pirke Avos
7:20pm Mincha / Shalosh Seudos /
Maariv

Sunday, September 11

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

Monday, September 12

**8:00pm "The Emotions of the
High Holidays:
Humility and Making
Amends" (3/4)**

Tuesday, September 13

8:00pm Pirkei d'Rebbi Elazar
(R. Stoll)

Wednesday, September 14

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

Thursday, September 15

10:15pm Parsha Class
(R. Nisenbaum)

Condolences

Joe & Yael Abeles upon
the loss of his mother

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.

Insights: Ki Saitzai

...you shall surely bury him on that day... (Deut. 21:23)

A wealthy miser lived in the city of Sanz. On his deathbed Rav Chaim Sanzer visited the man and advised him to give charity as a merit for his soul. The miser simply could not do it. "Maybe I will yet recover. I will instruct my children to give charity after my death."

Rav Chaim told the man, "The Torah tells us that a person must be buried in order to receive atonement for his sins. The Talmud says that if a person instructs that he does not want to be buried as he does not want atonement, then even if he is buried against his will he will not receive atonement. However, regarding other mitzvahs we find that as long as one is still living, if he is coerced to do a mitzvah, he receives credit for the mitzvah. The difference is because when one is still living, although his physical being might not want to do the mitzvah, the soul does and is therefore credited with the mitzvah. Once a person dies, however, the soul is separated from the body and the mitzvah forced upon it has no value. It is better that you give charity now while you are still alive and can receive reward for it, for afterwards you will not be rewarded!"

Did You Know?

On Rosh Hashana it is customary to avoid eating bitter, sour, or sharp-tasting foods, to allude to our hopes for a sweet year. It is also customary to avoid eating nuts because the numerical value of the word *egoz*, (nut), is the same as that of *chet*, (sin). Also nuts increase the saliva in one's mouth, making it difficult to pray. Peanuts are acceptable since they are really legumes and not nuts. Many have the custom not to nap Rosh Hashana afternoon, to allude to our hopes for an active and successful year. But if one wishes to sleep in order to gain strength to study Torah and pray it is permitted to do so. It is certainly preferable to sleep rather than engage in idle chatter.

Thought for the Week: *We are interested more in the right of way than in the way of right.*
(A Candle By Day)