

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Ki Saitzai
August 25, 2023 / 8 Elul 5783
Volume 28, Issue 44
Candlelighting: 7:53 pm

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

Friday, August 25

7:53pm Candlelighting
7:55pm Mincha / Maariv

Shabbos, August 26

8:45am Shacharis
*Kiddush is sponsored by
Jim and Linda Ross upon
the occasion of her
mother's yahrzeit*

6:45pm Pirke Avos
7:45pm Mincha / Shalosh Seudos /
Maariv

Sunday, August 27

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

Monday, August 28

8:00pm "The Art of Forgiveness:
How To Forgive"

Tuesday, August 29

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

Wednesday, August 30

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

Thursday, August 31

10:15pm Parsha Class
(R. Nisenbaum)

Legal Holiday Program

*Monday, September 4th
there will be a breakfast and
class with R. Menachem
Nissel of Jerusalem
following 8am minyan.*

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.

Mazel Tov

*to the Geller Family upon the
birth of a daughter*

Parsha Insights: Ki Saitzai

A mamzer shall not enter the congregation of Hashem...An Amonite or Moabite shall not enter the congregation of Hashem... (Deut 23:3-4) The Talmud explains that the prohibition against entering the congregation means that the mamzer or Amonite may not marry into the community. Rav Shlomo Wolbe wonders why marriage is considered entering into the community. He suggests that marriage means moving out of one's private domain and sharing it with someone else. Rabbi Dovid Gottlieb explains marriage not merely as an "I-I," or even a "we," but rather as an expanded "I." Entering the community of Hashem requires that type of an expansion, moving out of oneself to include one's fellow Jews.

Did You Know?

According to Torah law, one may play a musical instrument on Shabbos, because it is only considered to be a craft, and not a prohibited form of labor. However, the Rabbis banned the playing of any musical instrument on Shabbos because of the concern that it might not function properly, and one may come to transgress Torah law by trying to fix it. Similarly, when Rosh Hashanah falls on Shabbos, the Rabbis used their Torah-granted authority to prohibit the sounding of the shofar because of the concern that it might be carried in a public domain, thereby transgressing Torah law. It is prohibited to take the Lulav and Esrog on Shabbos-Sukkos for the same reason.

Thought for the Week: More important than a sense of security is the security of sense
(A Candle By Day)