

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Ki Saitzai

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Candlelighting: 7:22 pm

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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 Saitzei

...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. 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 to receive atonement for his sins. The Talmud says that if a person instructs that they not bury him as he does not want atonement he will not receive atonement. As long as one is still living and he is coerced to do a mitzvah he receives credit for the mitzvah. The reason is because 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?

100 sounds of the shofar are heard over the Rosh Hashana service, however not all these sounds share the same requirement. The first thirty sounds fulfill the Torah obligation. The second thirty, blown at the different parts of the Mussaf prayers, are required by Rabbinic law. The last forty, sounded at the conclusion of Mussaf, are custom. Thus, if a person could not attend services, he/she need only hear the thirty sounds to fulfill the obligation. A person must be careful not to make any interruptions from the time the blessing is recited at the beginning of the shofar-blowing, until the end of the blowing. If one interrupted in the middle of a series of sounds during the first thirty sounds, he has not fulfilled his obligation.

Thought for the week: The truth is no gentleman. (*A Candle by Day*)

Friday, September 13

7:00 Shacharis

7:22 Candlelighting
7:25 Mincha / Maariv

Shabbos, September 14

8:45 Shacharis.
*Kiddush is sponsored
by Danny Grand*

6:15 "Pirke Avos"

7:15 Mincha
*Shalosh Seudos is
available for
sponsorship*

8:28 Maariv

Sunday, September 15

8:00 Shacharis

~9:00 Minchas Chinuch class
w/ R. Stoll

10:00 Maariv

Monday, September 16

7:00 Shacharis

**"Apples, Honey, &
Stuffed Cabbage"
continues next week**

10:00 Maariv

Tuesday, September 17

7:00 Shacharis

8:00 Pirke Avos (Stoll)
10:00 Maariv

Wednesday, September 18

7:00 Shacharis

8:00 "The Prophets Still
Speak" (Stoll) –
YONAH!
10:00 Maariv

Thursday, September 19

7:00 Shacharis

10:00 Maariv
10:15 Parsha Class

Mazel Tov

*Rabbi & Mrs. Moshe
Stoll on the engagement
of their daughter Taibel*

*Bryan & Julie
Rubenstein upon the
marriage of their
daughter*

*Dr. Moshe and Sydney
Harris upon the
marriage of their
daughter*

Condolences

*Dr. Sheldon and Liz
Oberfeld upon the loss of
his father*