



13 Elul 5785

SHABBAT KI TEITZEI

September 6, 2025

Shabbat Shalom!

7:00 pm Mincha, Kabbalat Shabbat and Maariv
7:03 pm Candle Lighting

8:45 am Mishnayot class
9:00 am Shacharit
9:38 am Latest Shema
Parasha p.1046 Haftorah p. 1201
5:45 pm Parasha Class
6:00 pm Gemara Class
6:15 pm Perek / Tomer Devorah
6:50 pm Mincha
8:00 pm Maariv & Havdalah

Kiddush & Seudah Shlisheet sponsorships available!

Upcoming Sponsorships

September 13 — Debbie & David Sosnowik

Scholar in Residence

WE ARE PRIVILEGED TO WELCOME A RENOWNED SCHOLAR AND AUTHOR

RABBI BARUCH SIMON שליט"א
SEPTEMBER 12-13, 2025

שבת קדש פרשת כי תבוא



Saturday Lunch September 13

RSVP for Lunch before Wednesday September 10

Cost : Members \$35 p/person (Non-Members \$45 per meal)

Rabbi Simon is a sought after and beloved Rebbe in Yeshiva University. He is known for his love of his talmidim and for going the extra mile for them. An example of this is his research in the YU Library, where he takes the time to photo copy sources and create packets for his shiurim. The purpose of those packets is for the benefit of his students, so that they can see the sources inside in the original, learn it better and more clearly and be able to take better notes, review it better and remember it better. He is also the author of the popular Imrei Baruch series, which is on all of chumash, the chagim, eruvim and minhagim. More than any of his impressive titles, he is in the hearts of all of his talmidim all over the world.

High Holidays 5786

**PURCHASE TICKETS NOW IF YOU WANT TO
KEEP YOUR SEATS FROM LAST YEAR!**

We are pleased to announce that we have engaged one of the greatest hazanim of our generation, **Cantor Simcha Helfgot**, to be with us during the High Holy Days. Cantor Helfgot will lead the services on Rosh Hashanah and Yom Kippur.

High Holy Days are starting soon: Tuesday, September 23rd and Wednesday, September 24th. Please contact the office to make your reservations.

Ticket prices are \$195 for **fully paid members only** and \$215 for everyone else. Payment is due upon reservation.



FREE EVENT
EVERYONE IS WELCOME!!
BRING A FRIEND!!

PREPARE FOR THE HIGH HOLIDAYS

Havurat Yisrael
Elul Sunday Series

9/7/25
Rabbi Daniel Rapp
Dayan, Beis Din of America
Torah Faculty, Yeshiva University

9/14/25
Rabbi Uri Orlian
Rav, Shaaray Tefila of Lawrence
Torah Faculty, Yeshiva University

9/21/25
Rabbi Menachem Penner
Executive Vice President of the RCA
Dean Emeritus, RIETS

Havurat Yisrael
106-20 70th Ave,
Forest Hills, NY 11375

6:45 PM Mincha
7:00 PM Shiur
7:45 PM Maariv

הפוח שער לדופקי בתשובה

כי לא תחפץ במוות המת. כי אם בשובו מדרכו וחייה. ועד יום מותו תחכה לו. אם ישוב מיד תקבלו:

SUNDAY September 7 / 14 Elul	MONDAY September 8 / 15 Elul	TUESDAY September 9 / 16 Elul	WEDNESDAY September 10 / 17 Elul	THURSDAY September 11 / 18 Elul	FRIDAY September 12 / 19 Elul
7:30 am Gemara Shiur 8:00 am Shacharit 9:30 am Rabbi Algaze Parasha Class in Spanish 6:45 pm Mincha 7:00 pm Lecture Series- Rabbi Daniel Rapp 7:45 pm Maariv	6:30 am Gemara Shiur— Rabbi Algaze 7:00 am Shacharit	6:30 am Gemara Shiur 7:00 am Shacharit 7:00 pm Parasha Class — Class R. Algaze	6:30 am Gemara Shiur 7:00 am Shacharit	6:30 am Gemara Shiur 7:00 am Shacharit 7:00pm Rabbi Levitt Class	6:30 am Gemara Shiur 7:00 am Shacharit 6:50 pm Candle Lighting 6:55 pm Mincha, Kabbalat Shabbat 7:10 pm Rabbi Simon Lecture

HAVURAT YISRAEL

106-20 70TH AVE, FOREST HILLS, NEW YORK 11375 / TEL: 718-261-5500 / FAX: 718-261-7584
DAVID ALGAZE, RABBI / JACK GOLDHABER, PRESIDENT
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WE ARE AT HIS MERCY

By Rabbi David Algaze

"If a bird's nest happens before you on the road, on a tree or on the ground, young birds or eggs, and the mother is roosting on the young chicks or eggs, you shall not take the mother with the young. You shall surely send away the mother and take the young for yourself, so that it will be good for you and you will prolong your days." (Devarim 22:6-7)

With these words Hashem gives us the mitzvah of *shiluach haken*, one of the mitzvot that has given rise to a discussion of the issue of *ta'ame hamitzvot* (the reason behind the commandments). The Talmud (Berakhot 5:3) says that if a person exclaims during prayer, "Your compassion extends to the bird's nest..." one should silence him and remove him from the leader's post. The Gemara (Brakhot 33b) gives two explanations for this action. One is that it engenders jealousy among the creatures since it implies that G-d is kinder to the birds than He is to other animals. The second explanation is that it is forbidden to say this "because he makes the A-Mighty's edicts as expressions of compassion (as understood by humans), whereas they are only decrees (which transcend human comprehension). If *shiluach haken* is only an expression of compassion, then what are we to do with other mitzvot that may not reflect a similar sensitivity? The slaughtering of animals or other strict laws and severe punishments would not seem to fit with this philosophy. Furthermore, if compassion—as understood by human beings is the operative standard by which G-d acts in the world, how can we understand, or accept, occurrences, historical or natural, that belie this attitude?

Indeed, some modern religious movements have questioned the revealed laws on the basis of these doubts. Moreover, many have attempted to explain natural disasters or tragedies in forms which contradict the view of our Rabbis and traditional literature. We have no right to interpret the mitzvah of *shiluach haken* as a manifestation of an aspect of Hashem and therefore we cannot allow the recitation of prayers that highlight only the compassion of G-d. We have to regard the commandments of Hashem as expressions of His inscrutable Will that will remain closed to our limited human understanding in this world.

Rambam, however, held the view that we have to attempt to understand the rationale behind every mitzvah and he proposes even an explanation for this mitzvah. In the Midrash we find some support for this point of view. In Devarim Rabba (6:1), the Midrash says that *shiluach haken* demonstrates G-d's compassion for the birds and by implication His compassion for all His creatures. The prohibition for slaughtering an animal with its young on the same day is explained by the Midrash as a measure of compassion for the mother animal (Vayikra Rabba 22:28). The Ramban (Nachmanides) also explains this mitzvah as a sign of the mercies of G-d. Why then the prohibition to say the prayer, "Your mercies extend to the bird's nest"? Additionally, how can one not perceive G-d's compassion for His creatures in the multiple laws of the Torah, such as loving the stranger, the prohibition of muzzling an animal while working in the field, the prohibition of plowing with two species of animals and so on?

The Sfas Emes says that although we clearly see that these laws reflect G-d's compassion and love, we should not do the mitzvot just because of that reason but rather because they are G-d's will. His position reconciles the two views. On the one hand we must perceive G-d's love for His creatures in everything and therefore

these mitzvot can be understood as expressions of His compassion. But there is a danger that we will conclude that we understand G-d's mind and therefore accept only those mitzvot that reflect our understanding of compassion. That is precisely the danger that plagues many modern philosophies and ultimately betrays the deeper meaning of the Torah and our understanding of G-d. If G-d is compassionate, how can we understand laws that seem to contradict that feeling? Or, if G-d is so compassionate, how can G-d have allowed any tragedies, such as the Holocaust? These questions stem from the shallow and inauthentic understanding of the Torah and that is the reason the Gemara forbids the recitation of such a prayer. Saying these words is ultimately an act of hubris, arrogance, and a pretense that we know G-d.

Another important point is that we do not always know what compassion is. When a surgeon amputates a limb that is threatening a person's life, is that an act of compassion or cruelty? The punishing of a rebel child or the stern warning to a potential crime—are they acts of mercy or malice? Obviously, we cannot comprehend the deeper meaning of G-d's compassion. It may well be that He is compassionate according to His transcendental standards and yet appear to us as if He is not kind. Therefore, we must maintain an attitude of humility towards understanding G-d's mind. Even though we know that G-d is compassionate and that His mitzvot reflect His love for us, nonetheless we should train ourselves to regarding all the mitzvot as decrees and pure expressions of His Will, of which we will remain ignorant. In this way, we will see G-d's compassion not only in the acts that ostensibly display this attitude, but also in the many events in our life where—even as we ache and hurt—we can still see His mercy hidden behind the pain.

Zoom Classes with Rabbi Avrohom Levitt

[https://us02web.zoom.us/j/8868114170?](https://us02web.zoom.us/j/8868114170?pwd=Ulo4Yk5MU2YrcjJ2WVpPaHNBTFFoZz09)
[pwd=Ulo4Yk5MU2YrcjJ2WVpPaHNBTFFoZz09](https://us02web.zoom.us/j/8868114170?pwd=Ulo4Yk5MU2YrcjJ2WVpPaHNBTFFoZz09)

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