

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Devarim
July 16, 2021 / 7 Av 5781
Volume 26, Issue 39
Candlelighting: 8:39 pm

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

Friday, July 16

7:00am Shacharis
7:10pm Mincha / Maariv (Early)
8:39pm Candlelighting

Shabbos, July 17

8:45am Shacharis
6:00pm Mincha
Shalosh Seudos @ home
8:57pm Fast Begins
10:15pm Maariv
10:30pm Eichah
No havdalah – just bracha on fire

Sunday, July 18

8:00am Shacharis (no tallis / tefillin)
9:00am **Kinos (on Zoom also)**
1:00pm Approx end of Kinos
1:33pm Chatzos
5:30pm **Chofetz Chaim video presentation**
8:25pm Mincha (tallis/tefillin)
9:25pm Maariv
9:47pm **Fast Ends (50 min)**
Make Havdalah before eating

Monday, July 19

7:00am Shacharis
1:33pm Chatzos

Tue - Wed, July 20 - 21

7:00am Shacharis

Thursday, July 22

7:00am Shacharis
10:15pm **Parsha Class**
(R. Nisenbaum)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

R. Nisenbaum's Sunday and Monday classes will resume in August.

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Devarim

The Book of Devarim is known as *Mishneh Torah*, the Repetition of the Torah. It contains Moshe's ethical will to the Jewish nation as well as a discussion of the mitzvahs not mentioned in the first four books of the Torah. Ramban sees the Book of Devarim as the book intended for the nation entering the Promised Land. Moshe thus reiterated the severity of serving idolatry, for example, many times, because he foresaw that this would be a challenge for the people in the land.

Moshe learned from Jacob to postpone his major admonition of the people until shortly before his death. He felt that his words would then be taken more seriously.

Moshe began his words by gathering the entire nation together. He wanted to ensure that no person be able to claim that he would have challenged Moshe's words of rebuke had he been there. Moshe thus spoke to everyone, allowing them to respond to his chastisements-- yet not one person did so.

He was also careful to be considerate even while rebuking the nation. When he reminded them of the history of the past forty years, he only made veiled references to their sins. One must be careful not to embarrass any individual when rebuking him.

Insights: Tisha B'Av

Whoever mourns the loss of Jerusalem, will merit to see its rebuilding ... (Taanis 30b)

Rav Chatzkel Levenstein asked why more of an emphasis is placed on mourning the destroyed Temple than on practicing acts of kindness, which would help rebuild the Temple. He related a story about a Chassidic Rebbe who asked why in the yeshivas they focused more on overcoming bad character traits than on developing good character. Rav Chatzkel related a story about a wealthy Jew who purchased a property that had previously served as a garbage dump. The land was cleared, and they built an apartment complex. Unfortunately, the building began to sink shortly afterwards because the garbage had weakened the land. Similarly, Rav Chatzkel said, if one tries to develop good character before uprooting negative traits, the good traits will be unable to take root. That is also why we must first mourn the loss of the Temple and rectify the sins that led to the destruction. Only then can we practice the positive traits and help rebuild the Temple.

Did You Know?

It is prohibited to sit on a chair higher than 12 inches on Tisha B'Av, from Tisha B'Av evening until after mid-day. Afterwards one may sit on any chair. It is also customary on Tisha B'Av to sleep less comfortably than other nights, for example with fewer pillows than used on other nights. Some people sleep on the floor, to commemorate the Destruction. Leather shoes are not worn on Tisha B'Av, whether the upper or lower parts are made of leather. Shoes made of canvas or vinyl are acceptable, even if they look like leather.

Thought for the Week: *It is absolutely amazing how we escape self-detection.* (A Candle By Day)

Moshe reviewed the nation's past sins in order that the people understand what it was that caused them. This is the only way they would be equipped to rectify their misdeeds. As an example, Moshe mentioned that part of the sin of the spies was the way the people had approached him. They clamored around him, rudely demanding that he send spies. This lack of orderliness in itself was improper, even if the request had been appropriate. This, then, was the root cause of the sin, and had to be recognized before they could repent for the actual sin of sending the spies and the resulting complaints how they didn't want to enter the land.

In a similar vein, the Shabbos before Tisha B'Av is called Shabbos Chazon because the Haftara from Isaiah begins with the words "Chazon Yeshaya," the vision of Isaiah. It discusses Isaiah's prophecy about the upcoming destruction of the Temple. Isaiah already envisioned a destroyed Jerusalem over a hundred years before the destruction. Although the destruction may have occurred at a later date, the eyes of the prophet already discerned the roots and seeds of the destruction much earlier.

Win \$36,000

Help JLC!
Please purchase your chance to win today!
Call JLC at 216-691-3837 for details

Sponsorship

Kiddush has resumed! If you would like to sponsor either Kiddush or Shalosh Seudos, contact the shull!

Women's 9-Day seminar

Begins July 12th at 10:00am