

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Re'eh

August 7, 2026 / 24 Av 5786

Volume 31, Issue 41

Candlelighting: 8:18 pm

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

Friday, August 7

6:50pm Early Mincha / Maariv
8:18pm Candlelighting

Shabbos, August 8

8:45am Shacharis
Kiddush is available for sponsorship

~~7:08pm Pirke Aves~~
8:08pm Mincha / Shalosh Seudos
9:26pm Maariv

Sunday, August 9

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

8:30pm Maimonides' Laws of Repentance
(R. Nisenbaum)

Monday, August 10

8:00pm Lessons from Yonah
(R. Nisenbaum)

Tuesday, August 11

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, August 12

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

Thursday, August 13

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

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: Re'eh

Moshe warned the nation that the Promised Land would be given to them on the condition that they remain faithful to G-d, and that they not follow the ways of the earlier inhabitants who had all been idolaters. They were instructed upon entering the land to totally destroy all the idols and altars from the earlier inhabitants, in order to eradicate any memory of idolatry. Even the names of the idols were to be destroyed. Instead of their proper names they should be referred to by derogatory nicknames.

Although this may seem to be somewhat extreme, the Torah recognizes the powerful lure of alien forms of worship. In order to prevent one from being attracted to heresy it is not enough to present philosophical arguments or even hard evidence. A person must be psychologically repelled from it too. This can only be accomplished by viewing idolatry as a total non-entity or as something ridiculous.

Because of the severity of idolatry, the Torah is extremely harsh in dealing with a person who tries to entice others to serve idolatry. Although he may not have been successful in his efforts, this person is put to death to serve as a deterrent to others. Similarly, if a city in Israel is enticed to follow idolatry, the people are all put to death and the city is destroyed. Even the homes and belongings are

burnt. The city may not be rebuilt, and the rubble stands as a warning to others.

The people were also instructed regarding the sacrificial order. Service of G-d differs from that of idolatry. Sacrifices could only be brought to the place that G-d designated for them to be brought.

Once the Temple was built, people could not offer sacrifices wherever they wanted. Likewise, sacred foods could only be eaten in the area of the Temple.

The Torah cautions the Jew not to be callous to his fellow's needs and to open his hand generously to offer assistance

to those in need. We must understand that G-d divided the wealth of the world disproportionately for this very purpose, to allow some people to help others. The money one gives to the poor was not meant for the donor to keep; it was merely entrusted to him to allocate to others. This is the meaning of the word *tzedakah*, which literally means justice, meaning that one gives that which is justly meant to belong to the poor.

However, the Torah also instructs us to be sensitive to the needs of the individual. The obligation to help is expressed as lending the poor. Even if one knows that the recipient cannot repay a loan, it should still be "lent" to him in order to preserve his dignity. True *tzedakah* assists the benefactor as much as it does the recipient.

Insights: Re'eh

Lend him according to the needs that he is missing ... (Deut 15:8) A Jew came to Rav Fishel Strikover to collect *tzedakah*. The Rebbe gave the man a generous gift. A short while later, the man donned a different hat and came to the Rebbe a second time to collect. The Rebbe again gave the man generously. The Rebbe's son noticed the man and informed his father that the man had already been there earlier and he was now trying to trick the Rebbe. The Rebbe told his son, "How many tricks do people of means play to avoid helping the poor? Why should it be prohibited for the poor to do any less to get *tzedakah*? What is acceptable for the rich is no less acceptable for the poor!"

Did You Know?

There is a serious prohibition against eating any type of insect. Microscopic insects are not prohibited if they cannot be seen by the naked eye; however, if they can be seen but are just difficult to notice they are prohibited. One must be very careful when purchasing fruits and vegetables that they are not infested, even if they have passed inspection by the Dept. of Agriculture. Certain foods simply cannot be cleaned properly, such as Brussel sprouts. Others, such as different berries, need special care in order to be cleaned properly. Proper guidance in preparation is necessary to avoid transgressing several sins by eating tiny insects.

Thought for the Week: A broad perspective is sometimes the result of an inability to distinguish details (A Candle By Day)