

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Devarim
August 5, 2022 / 8 Av 5782
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Candlelighting: 8:21 pm

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

Friday, August 5

7:00am Shacharis
7:00pm Mincha / Maariv (Early)
8:21pm Candlelighting

Shabbos, August 6

8:45am Shacharis
Kiddush sponsored by R.
Moshe Stoll on the
yahrzeit of his father

6:30pm Mincha
Shalosh Seudos @ home
8:37pm Fast Begins
10:00pm Maariv & Eicha

Sunday, August 7 Tisha B'Av

8:00am Shacharis
9:00am Kinnos (until ~1pm)

1:32pm Chatzos
2:00pm Video for Children
5:00pm Video for Adults
8:05pm Mincha
9:05pm Maariv
9:27pm Fast Ends (50 min)

Monday, August 8

7:00am Shacharis

Tuesday, August 9

7:00am Shacharis

Wednesday, August 10

7:00am Shacharis

Thursday, August 11

7:00am Shacharis

**10:15pm Parsha Class
(R. Nisenbaum)**

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: 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.

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.

Insights: Tisha B'Av

I believe...in the coming of the Mashiach...I await his arrival every day...(Ani Ma'amin)
A young groom came before Rav Moishe of Kobrin. The Rebbe questioned the young man how he would support his family. The groom replied that he was well taken care of. His father-in-law had promised to support him for five years, and he had other arrangements for an additional five years. The Rebbe shook his head and said, "When I see a person fixing his broken window, I am amazed. Mashiach is right around the corner—and he is concerned about fixing his window? And now I see that you have carefully planned how you will manage for the next ten years...".

Did You Know?

Torah study brings great joy to the Jewish heart. The Rabbis thus prohibited studying Torah on Tisha B'Av, in the same manner that it is prohibited for a mourner during shiva, the seven days of mourning. It is customary to stop learning after noon on the day before Tisha B'Av. Even thinking words of Torah is also avoided. One may study parts of Torah that are appropriate for Tisha B'Av. This includes the laws of mourning, the sections in the Talmud and Midrash about the destruction, the Book of Lamentations, the Book of Job--even with commentary. There are different opinions whether it is permissible to recite Psalms. Psalms which are recited on behalf of a sick person, or for the situation in Israel, are considered like prayers and may be recited.

Thought for the Week: If we must look twice, how much more so must we think twice!
(A Candle By Day)