

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Re'eh
August 11, 2023 / 24 Av 5783
Volume 28, Issue 42
Candlelighting: 8:14 pm

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

Friday, August 11

6:50pm Mincha / Maariv [early]
8:14pm Candlelighting
8:15pm Mincha / Maariv

Shabbos, August 12

8:45am Shacharis
*Kiddush is sponsored by
Murray Richelson on the
occasion of his father's
yahrzeit Boruch Yisroel
ben Mordechai*

Pirke Avos will resume...

8:05pm Mincha / Shalosh Seudos /
Maariv

Sunday, August 13

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

Monday, August 14

8:00pm Class w/R. Nisenbaum
will resume at end of
summer

Tuesday, August 15

8:00pm Pirkei d'Rebbi Elazar
(R. Stoll)

Wednesday, August 16

8:00pm Nach Still Speaks—
Tehillim (R. Stoll)

Thursday, August 17

10:15pm Parsha Class
(R. Nisenbaum)

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.

Win \$36,000!

Buy your tickets for the annual
JLC Raffle today!

Mazel Tov

*Jeremy Pomerantz upon his
engagement*

Parsha Insights: Re'eh

Lend him according to the needs that he is missing (Deut 15:8) A person came from Eretz Yisrael to collect funds for his daughter's wedding. The Satmar Rebbe asked the man how much he needed. The man made a calculation and said that he needed thirty thousand dollars. The Rebbe left the room and returned a few minutes later with twenty-nine thousand dollars. The man was overjoyed and left the room with a big smile on his face. One of the Rebbe's attendants asked him if he was giving such a large gift, why did not he give the last thousand dollars as well. The Rebbe smiled and said, "If I would have given him the entire sum, he would have been upset that he did not ask for more! I wanted him to fully enjoy the gift."

Did You Know?

If one cooked something pareve (neither dairy nor meat) in a meat pot, if the pot had been used to cook meat within the past 24 hours, the food should not be eaten with dairy products, although it may be eaten at the same meal. It may also be eaten with dairy utensils. If the pot had not been used to cook meat within the past 24 hours, the food may be eaten with dairy, although one should not intentionally cook in a meat pot in order to eat it with dairy. The same is true of food that was cooked in a dairy pot, regarding eating it together with meat. Pareve food that was fried in oil used for meat is considered meat, and one must wait six hours after eating it before eating dairy.

Thought for the Week: Our conversation is composed of small talk and tall tales
(A Candle By Day)