

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Re'eh  
August 6, 2021 / 28 Av 5781  
Volume 26, Issue 42  
Candlelighting: 8:19 pm

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

## Friday, August 6

7:00am Shacharis  
7:00pm Mincha / Maariv (Early)  
8:19pm Candlelighting

## Shabbos, August 7

8:45am Shacharis  
**Kiddush at Beachwood  
Kollel IHO Mordechai  
Nisenbaum's aufruf**  
7:15pm Pirke Avos  
8:10pm Mincha / Shalosh Seudos /  
Maariv  
**Shalosh Seudos  
sponsored on the  
occasion of the yahrzeit  
of Mr. Shuster's home  
town in the Holocaust**

## Sunday, August 8

8:00am Shacharis  
9:15am **Parsha Class  
(R. Nisenbaum)**  
10:00am **"The 613 Mitzvos"  
(R. Stoll)**

## Monday, August 9

7:00am Shacharis  
8:00pm **"A Preview to the  
High Holidays"  
(R. Nisenbaum)**

## Tuesday, August 10

7:00am Shacharis  
8:00pm **Avos D'Rav Nosson  
(R. Stoll)**

## Wednesday, August 11

7:00am Shacharis  
8:00pm **Nach Still Speaks  
(R. Stoll) - Koheles**

## Thursday, August 12

7:00am Shacharis  
8:00pm **Wisdom of the  
Hebrew Language  
(R. Stoll)**  
10:15pm **Parsha Class  
(R. Nisenbaum)**

## 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

### You are children to Hashem, your G-d... (Dev 14:1)

When a couple would inform Rav Shlomo Wolbe that they had a new baby, he would gently chide them, "It is a mistake to think that the child is yours. We are all the children of the Al-mighty, and He has given this child to you as a deposit. You are responsible for the child's upbringing, but the child does not belong to you." A yeshiva once discovered that a student's parents who claimed they could not afford their child's tuition were actually quite affluent; they just did not want to pay. The school pondered whether they should refuse to allow the student to remain in the school. They posed the question to Rav Moshe Feinstein who ruled unequivocally that they must let the child remain. He explained, "Although the parents did not behave properly, the student is a child of G-d too. Why should he suffer because of his parents' improper behavior?"

## Did You Know?

One must treat the name of G-d with proper respect, regardless of the language. It is prohibited to erase G-d's name in any language. It is also prohibited to scribble or paint over G-d's name, as that is also considered erasing the script underneath. Most authorities permit erasing G-d's name from a computer screen, since the script is merely a projected image and there is really nothing there physically. Similarly, most authorities permit erasing G-d's name from an audio tape, since although it technically exists on the tape, it cannot be seen physically.

**Thought for the Week: Repentance is a process of crying over spilt milk—and recovering it.** (A Candle By Day)

## Class Connection

**R. Nisenbaum:**  
425-436-6200 #352171

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

## Mazel Tov

**R. and Mrs. Moshe Stoll  
upon the birth of a  
grandson**

**Greg and Michelle  
Roberts upon the birth  
of a grandson**

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