

Tell a story
Parshah Re'ay
by Julie Zhuk on 2022-08-27

Comments

In front of Moses, G-d presents the Jews with a blessing and a curse. The blessing will come the Jews' way, when they fulfill the commandments G-d has set out for them. The Jews will be cursed if they don't follow through with these commandments or abandon them together. The concept of G-d cursing the Jewish people is a hard one. He is our Creator and the whole notion of our faith is based on life being essentially purposeful and good. Every moment and endless current of divine creative energy streams into our world. It's all coming from the fountain of anything that is delightful and pleasant. This keeps us on our toes, it keeps all existence providing life and sentience to all people.

That is what is ultimately good, A lot of time that energy comes out measured and it suits the world we live in, that is why we perceive goodness openly and right away as well. At other times, it comes out below as above from a place where goodness is understood on an infinitely higher level. It also has a deeper meaning than in the mundane and shallow world that humans live in. It becomes like a mighty river of raw and unbridled energy it is broken through its dam. When this happens it rearranges the ecosystem of our reality and it does this in a rage.

Nothing goes untouched and nothing is the same anymore. If the human world would be prepared for such hard rain to come down, then the channels of our minds have to be open which means wide and deep. Our hearts have to be soft as well-tilled soil is, then all this hard rain will come as a blessing of life and joy. This would all happen if the Jews followed the Torah and the way of G-d. G-d gave all this information to Moses and through Moses, the Jews would learn.

G-d wanted this to be said on Mount Gerizim and Mount Ebal. That was when the people were going to be crossing over to the Holy Land. Moses told the Jews, to establish a temple in a place of G-d's choosing. There the people would bring their sacrifices to G-d. It was forbidden to make sacrifices for G-d in any other place, besides this temple. The Jews were allowed to slaughter animals in other places outside of this temple. When they did this, it wasn't done as a sacrifice, it was done for the purpose of draining the blood on the altar.

No one was allowed to eat the blood from the animal being drained on this altar. There was a false prophet who encouraged Jews to worship idols. Those Jews following through with worshipping these idols were to be put to death. Any city that did idolatry was to be destroyed. In this week's Parsha we learn of identifying signs letting us know of birds, fish, and other animals that are kosher. The list of non-kosher birds is listed in Leviticus 11.

Moses told the Jews that, a tenth of any produce they found was to be eaten in Jerusalem. If not eaten in that way, then it should be exchanged for money, with which food is purchased and eaten there. After some years went by a portion of that money was given to the poor instead. Firstborn cattle and sheep were to be offered in the Temple, and the meat was to be eaten by

the kohanim. The mitzva of charity obligates Jews to give to those who are seeking aid. Jews are to do this with a gift or a loan.

When the Sabbatical year came along, the Jews were to forgive any kind of loan to those they helped out. The Sabbatical year happened after seven years. If there were any indentured servants, after six years they were to be set free. The Parsha ends with the laws of the three Pilgrimage festivals, Passover, Shavuot, and Sukkot. These are known for Jews to go in front of G-d and be seen by G-d. It was at this time that the Jews went into the Temple.