

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Ha'azinu

October 3, 2025 / 11 Tishrei 5786

Volume 30, Issue 48

Candlelighting: 6:46 pm

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

Friday, October 3

6:46pm Candlelighting

6:50pm Mincha

Shabbos, October 4

8:45am Shacharis

Kiddush is available for sponsorship

6:40pm Mincha / Shalosh Seudos

Shalosh Seudos is available for sponsorship

7:53pm Maariv

Sunday, October 5

8:00am Shacharis

9:15am *Parsha Class*
(R. Nisenbaum)

10:00am "The 613 Mitzvos"
(R. Stoll)

October 6-18

SEE SUKKOS
SCHEDULE

October 8

9:00pm *Simchas Beis
Hashoeiva/kumzitz at the
Nisenbaum's sukkah*

October 27

8:00pm "Mussar Topics"
*A new 10 week series with
R. Nisenbaum begins*

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: Ha'azinu

This week's portion is actually written as a poem in the Torah. It is written in two lengthy columns, rather than with the usual paragraphs.

Moshe called upon Heaven and Earth to serve as eternal witnesses of the rewards that await those who will observe the Torah, and the punishments for those who will not.

Moshe reminded the nation of G-d's faithfulness and justice, how He had nurtured and protected the nation since its birth.

He also reminded them of their own disobedience and corruption. He encouraged them to carefully study their history and learn from the lessons it could offer them. History tends to repeat itself. Those who fail to learn from the

lessons of the past are often forced to repeat those lessons.

The people were also encouraged to seek and heed the advice of the elders. Aside from their scholarship, the elders also have the advantage of experience and hindsight. This, too, is the reason the Torah places such an emphasis on giving the proper respect to the elderly.

The poem also describes the cycle of Jewish history—both past and present. It tells of how the

nation will conquer and then inhabit the Land, enjoying its great bounty. However, this indulgence could, and would, lead them astray from following G-d's commandments, thus incurring G-d's wrath. G-d promised to bring punishments upon the Jewish nation, and foretold that they would fall into the hands of the other nations. The other nations, however, will sin even worse. Eventually G-d will bring the Great Redemption, and the glory of the

Jewish people will be restored.

Ramban sees in this poem a complete foretelling of Jewish history throughout time, ending in the future redemption. It is the guarantee of Jewish survival, despite their many sins and punishments. The Ramban is reported to have

said that every individual's personal destiny is also alluded to in the poem.

Moshe reminded the people how G-d had discovered the Jewish people in the wilderness and encircled them to protect them. The Midrash sees this as a reference to the Clouds of Glory that surrounded the people as they traveled through the desert, protecting them from the elements and dangers.

Newsletter Sponsored

in memory of Merman D. Stein, Chaim
Dov ben Yechezkel v'Nechama, on the
occasion of his yahrzeit

"But I Thought"

R. Nisenbaum's updated and expanded
book is now available for purchase.

Insights: Ha'azinu

The Rock His works are perfect ... (Deut 32:4) The Tchebiner Rav lost two sons in the Holocaust. He was miraculously saved himself, but he would not talk about his sons out of fear that he might lose control and express some type of complaint against G-d. He was once speaking to Rav Shlomo Zalmen Auerbach and in the course of his conversation he mentioned his sons, both of whom were great scholars and that he had been certain that they would illuminate the world with their Torah knowledge. Then he stopped for a moment, sighed deeply, and said, "But the Al-Mighty is a kindly Father, and His compassion is greater than we can understand."

When Rav Shlomo Zalmen left the room, he burst into tears. He said he was amazed to see such a Jew whose faith in Hashem was so strong that he could accept such a harsh judgment with such equanimity and love

Did You Know?

On the first day of the Succos Yom tov (first two days outside of Israel), one must own the four species (lulav and esrog) in order to fulfill the mitzvah. He may not borrow another person's set of four species to fulfill the mitzvah. If one does not own his own set, he should be given a set on the condition that they be returned after using them. However, we may assume that the set is given with this condition even if it was not specifically expressed, since the lender's intention is for the borrower to fulfill the mitzvah properly. The rest of Succos, one may borrow another person's set without any stipulation.

Thought for the Week: G-d tests us in pleasant surroundings. We become infatuated with the surroundings and forget about the test! (A Candle By Day)