

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Haazinu

October 7, 2022 / 12 Tishrei 5783

Volume 27, Issue 53

Candlelighting: 6:41 pm

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

Friday, October 7

6:41pm Candlelighting
6:45pm Mincha / Maariv

Shabbos, October 8

8:45am Shacharis
Kiddush is sponsored by
Yael Gray Abeles

6:00pm Laws of Sukkos
6:35pm Mincha / Shalosh Seudos /
Maariv

Sunday, October 9

8:00am Shacharis
6:37pm Candlelighting
6:40pm Mincha
7:10pm Maariv

Monday, October 10 Sukkos Day 1

8:45am Shacharis
6:35pm Mincha
7:35pm Maariv
>7:53pm Candlelighting (60 min)

Tuesday, October 11 Sukkos Day 2

8:45am Shacharis
6:35pm Mincha
7:42pm Maariv

Wed/Thurs, October 12/13 Chol Hamoed

8:00am Shacharis
10:00pm Maariv

Friday October 14 Chol Hamoed

8:00am Shacharis
6:29pm Candlelighting
6:30pm Mincha
7:00pm Maariv

Shabbos, October 15 Chol Hamoed

8:45am Shacharis
Shalosh Seudos @ Home
6:20pm Mincha
7:35pm Maariv

Sunday, October 16 Hoshana Rabba

6:55am Shacharis
6:26pm Candlelighting
6:30pm Mincha
7:00pm Maariv

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 danger.

Mazal Tov

Matt & Amy Smith upon the bar Mitzvah of their son

Dr. Shel and Liz Oberfeld upon the marriage of their son.

Newsletter

Sponsored in memory of Herman D. Stein, Chaim Dov ben Yechezkel, on the occasion of his yearzeit

The Seven Shepherds

New 8-part series Mondays at 8pm beginning October 24

Insights: Ha'azinu

The Rock His works are perfect (Devarim 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 Hashem. 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?

It is customary to decorate one's sukkah in order to beautify the mitzvah. Preferably, one should not hang large decorations lower than 15-16 inches from the s'chach, as it could be considered an interference between the s'chach and those sitting in the sukkah. The decorations may not be moved at all on Yom Tov or Shabbos, as they are considered muktzah. Similarly, if the s'chach or decorations fell down on Shabbos or Yom Tov, they may not be moved directly, however, they may be pushed to the side with one's foot or elbow. After Sukkos, one should not throw decorations directly in the trash, as it is considered disrespectful. They should first be wrapped before throwing them out

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

Monday, October 17 Shmini Azeres

8:45am Shacharis
~10:30am Yizkor
6:25pm Mincha
7:24pm Maariv
>7:42pm Candlelighting (60 min)

Tuesday, October 18 Simchas Torah

8:30am Shacharis
6:20pm Mincha
7:30pm Maariv