

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Haazinu / Shabbos Shuva  
September 22, 2023 / 7 Tishrei 5784  
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Candlelighting: 7:07 pm

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## Friday, September 22

6:30am Selichos / Shacharis  
7:07pm Candlelighting  
7:10pm Mincha

## Shabbos, September 23

8:45am Shacharis

6:00pm **Shabbos Shuva Drash**

7:00pm Mincha

## Sunday, September 24 Erev Yom Kippur

7:40am Selichos / Shacharis  
3:00pm Mincha

7:02pm Candlelighting  
7:10pm Kol Nidre  
7:20pm Sunset  
8:03pm Maariv

## Monday, September 25 Yom Kippur

8:00am Shacharis

8:09pm Maariv  
8:19pm Fast Ends (60)

## Tuesday, September 26

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

## Wednesday, September 27

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

### Torah Podcast

Listen to Rabbi Nisenbaum's  
"Torah Podcast" at Spotify,  
Apple Podcasts, iHeartRadio,  
and more, or download at  
www.maverickpodcasting.com

New episodes twice a week!

### 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

## Haazinu

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.

### Shabbos Shuva Drasha

Shabbos, 6:00pm

### Wisdom of Koheles

9 week series given by R. Nisenbaum  
begins Monday, October 16<sup>th</sup> at  
8:00pm

## Insights: Yom Kippur

**Yom Kippur ...long in patience, great in kindness and truth (Thirteen attributes of compassion)** The Bais Yisrael of Ger once asked a yeshiva student, "What do you think is the greatest praise of G-d?" The student thought a bit and then shrugged his shoulders. The Rebbe continued, "I think G-d's greatest praise is that he does not make fun of us." Later he explained, "Let's take a yeshiva student who habitually comes late as an example. The Rosh Yeshiva will warn him once or twice before threatening to expel the student. The student will take the warning to heart—for a few days, and then begin to come late again. The scene repeats itself a few times. Sooner or later the Rosh Yeshiva will laugh at the student's insistence that he will change. The student has shown that he is not very serious about change. Yet, we do the same thing. We promise Hashem each year that we will change. This year it will be different. But nothing changes, again and again. Hashem should mock us for promising the same thing each year, knowing we cannot be taken seriously. Yet Hashem does take us seriously, and He doesn't laugh at our efforts. Is that not the greatest praise?"

## Did You Know?

When the first day of Yom Tov falls on Shabbos, one must wait until after nightfall to light the second night's candles. Even then, one must first say Baruch Hamavdil bein kodesh l'kodesh, distinguishing between the sanctity of Shabbos and that of Yom Tov. The candlesticks may be cleaned out with a knife from the first day's wax, before placing the new candles in them. When Havdala is recited during the second night's Kiddush, some authorities permit putting two flames of the Yom Tov candles together for the blessing on the fire. Others, however, say that one should merely gaze at the candles and not hold them together.

**Thought for the Week: The danger in fighting fire with fire is being burned by the fire you are fighting with.** (A Candle By Day)