

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Shmos / Mevarchim HaChodesh

January 5, 2024 / 24 Teves 5784

Volume 29, Issue 13

Candlelighting: 4:53 pm

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

Friday, January 5

4:53pm Candlelighting
4:55pm Mincha / Maariv
8:15pm Parsha Shiur
@ R. Nisenbaum

Shabbos, January 6

8:45am Shacharis
Kiddush is available for sponsorship.
4:15pm Laws of Shabbos
4:45pm Mincha / Shalosh Seudos
6:01pm Maariv

Sunday, January 7

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

Monday, January 8

8:00pm "Wisdom of Koheles"
(R. Nisenbaum)

Tuesday, January 9

8:00pm Tanna d'vei Eliyah
(R. Stoll)

Wednesday, January 10

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

Thursday, January 11 ROSH CHODESH

10:15pm Parsha Class
(R. Nisenbaum)

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

Shemos

When Jacob and his sons first came to Egypt they were respected as the family of the viceroy, Joseph. That quickly changed after Joseph and his brothers died. A new Pharaoh rose to power who did not want to remember Joseph's great accomplishments. He saw the proliferation of the Jewish people throughout Egypt as a threat and was concerned they would try to overthrow the government. The Jewish exile now began in earnest.

Pharaoh enacted various decrees against the Jewish people. He enticed them to help build new cities for the country. Gradually the people's freedom was severely limited, and they became enslaved to Pharaoh. The Egyptians began to oppress the Jews with backbreaking labor. Pharaoh also ordered the Hebrew midwives to abort the Jewish male fetuses shortly before birth. When they refused to follow his orders, he decreed that every male infant be killed. Despite these evil decrees, and actually, as the Rabbis explain, *because* of these decrees, the people continued to multiply and populate the land.

In this setting, a baby boy was born to a couple from the tribe of Levi. The man's name was Amram and his wife's name was Yocheved. The child's mother was afraid the Egyptian authorities would find him, so she put him in a lined basket and set it in the reeds by the river. Pharaoh's daughter, Bisyah, came to bathe in the river. She saw the child and took

pity on him and brought him to the king's palace. The child's sister who had been standing nearby offered to bring a Jewish nursemaid to nurse the child. Bisyah agreed and the child's own mother was brought to help raise the child. Bisyah called the child's name Moshe because he was drawn

(*mishisihu*) from the water. Out of respect for Bisyah, this would be the name by which he would be known for all times.

As Moshe grew older, he empathized with his brothers' pain. He saved a Jewish slave from his taskmaster's beatings

by killing the taskmaster, and as a result he had to flee Egypt for his own life. He settled in Midian where he married the daughter of Yisro, a former adviser to Pharaoh and a deeply religious man who had dedicated his life to seeking out G-d. He would later convert to Judaism.

When Moshe was eighty years old, G-d appeared to him in a burning bush and instructed him to lead the Jewish nation out of slavery. Moshe did not feel himself worthy of this task. He argued that he was not an orator; He was also concerned that the people would not believe him. G-d insisted that Moshe go, and that his brother Ahron would assist him. Although the exodus would not happen for another year, the process leading to it was now ready to begin.

Sponsorships

Kiddush, Shalosh Seudas, etc..

*can be sponsored for a
jahrzeit, birthday, or any
occasion – or none at all!*

Insights: Shemos

"He said to the wicked one "Why do you hit your friend?" (Ex 2:13) Rav Yosef Elyashiv was asked about the propriety of administering corporal punishment to children as a disciplinary measure. The Rav explained that in earlier generations children had a natural submission to adults and corporal punishment, if used sparingly, could help bring improvement. Children today, however, are much more independent, and lack the natural respect for their elders. Hitting such a child can bring opposite results, turning him against his parents or teachers. Accordingly, parents or teachers today should only use more positive forms of discipline and not risk creating a desecration of G-d's Name.

Did You Know?

The Hebrew name that is given to a person is the name by which one is identified in Heaven. As such it is proper to be called by that name. Likewise, it is proper to inscribe the Hebrew name on one's grave. Throughout history certain names from other languages, such as Greek or Yiddish, have made their way into the Jewish name lexicon, and they are also acceptable. There is a widespread custom to name one's child after a deceased relative or rabbi. The Kabbalah teaches that a part of that person's soul is given to the child. Here, too, this refers to the Hebrew name. Incidentally, for this reason it is customary not to name a child after a wicked person, unless an additional name is also given to the child.

Thought for the Week: The generations have sunk so low that they do not even rail against G-d anymore (A Candle By Day)