

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Achrei-Mos Kedoshim

April 24, 2026 / 7 Iyar 5786

Volume 31, Issue 26

Candlelighting: 7:59 pm

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

Friday, April 24

6:30pm Early Mincha / Maariv
7:59pm Candlelighting
8:00pm Mincha / Maariv

Shabbos, April 25

8:45am Shacharis
Kiddush available for sponsorship

6:50pm Pirke Avos
7:50pm Mincha / Shalosh Seudos
9:08pm Maariv

Sunday, April 26

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

Monday, April 27

8:00pm A Taste of Mussar and Chassidus – R. Yisrael Salanter (R. Nisenbaum)

Tuesday, April 28

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

Wednesday, April 29

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

Thursday, April 30

8:00pm Sefer HaChinuch: R. Stoll
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

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: Achrei Mos-Kedoshim

In the times of the Temple, the Yom Kippur service was quite detailed. The high point of the day was when the *Kohain Gadol*, or High Priest, entered the Holy of Holies, a place in the Temple where no other person was allowed to enter the rest of the year. There he would offer special offerings. Although usually the *Kohain Gadol* would wear eight vestments, before entering the Holy of Holies he would wear only four simple garments made of white linen. It is customary today to wear a white *kittel*, or robe, on Yom Kippur, to recall the *Kohain Gadol's* service.

Part of the service also involved taking two goats, of which one was sacrificed in the Temple, and the other sent to its death in the wilderness as a "scapegoat" to bear the sins of the nation. The *Kohain Gadol* would also confess on behalf of the nation. Of course, repentance was also necessary for complete atonement.

Following the laws of Yom Kippur, the Torah forbids the consumption of blood. Although blood plays an important part in the sacrificial order on the Altar, it may not be eaten. The Torah explains that the essence of an animal rests in its blood. By eating blood, a person ingests pure "animalism", something that must be avoided by a person yearning to develop his unique human character. The Torah also requires the blood of a kosher bird or non-domesticated animal to be

covered with dirt immediately after slaughtering the animal. This, too, is meant to emphasize the covering of the essence of an animal before it can be eaten. The portion concludes with the laws of prohibited relationships. This section is read on Yom Kippur to emphasize the importance of maintaining holiness,

even in the most private areas of our daily lives.

In the second portion, *Kedoshim*, the Torah continues with the theme of holiness. Yet, interestingly, many of the laws regarding social relationships are discussed. Speaking slander about another person, taking revenge, and even bearing a grudge, are all prohibited. Many of the business-related laws are also

discussed in this portion. The juxtaposition of these laws to the commandment of being holy suggests an important insight into holiness. One might think that the concept of holiness is only related to the relationship between man and G-d and the ritual mitzvos. The Torah teaches that this is not so. One's social activities also affect his level of spirituality. One who is remiss in his interpersonal dealings cannot achieve holiness either. Acting fairly and honestly in business and in all one's dealings is part of being a holy person because it reminds us that one is always before G-d, and we must behave accordingly.

Mazel Tov

Jeff Yehuda and Sandy Weinberg upon the bar mitzvah of their son.

Taste of Mussar / Chassidus

9 part series w/ R. Nisenbaum Mondays at 8pm starting April 27

Insights: Achrei Mos-Kedoshim

...A worker's wage shall not remain with you overnight.. (Lev 19:13) The Torah obligates a person to pay his workers the day very day the job is completed, unless other arrangements have been made. The Lev Simcha of Ger was once told that the workers in his yeshiva had not been paid that day. The Rebbe refused to sleep that night, saying that although the Torah prohibits keeping the wages overnight, the simple meaning of the passage is that one should not sleep either until he pays his worker. The Rebbe called the worker at five o'clock in the morning to inform him that he was waiting outside to pay his wages.

Did You Know?

Although the Torah obligates a person to take care of his health, and not engage in dangerous activities, it is not always clear what the parameters are for defining something as dangerous. The Talmud quotes a passage in Tehillim that G-d watches over the fools. The Halachic authorities understand this to mean that engaging in activities that are considered normal and acceptable in society is permissible as one can rely upon G-d's protection. Thus, driving a car, for example, although possibly dangerous, is permitted; but driving unsafely is not. At one time, when smoking was more commonly accepted as a norm, this principle was also invoked. Now, as more medical information as to the dangers of smoking has become known and smoking is less accepted, most halachic authorities have prohibited smoking.

Thought for the Week: We must learn to be *taken* by surprise and not *shaken* by it. (A Candle By Day)