

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Behar-Bechukosai

May 8, 2026 / 21 Iyar 5786

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Candlelighting: 8:14 pm

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

Friday, May 8

6:45pm Early Mincha / Maariv

8:14pm Candlelighting

8:15pm Mincha / Maariv

Shabbos, May 9

8:45am Shacharis

Kiddush is available for sponsorship

7:05pm Pirke Avos

8:05pm Mincha / Shalosh Seudos

9:23pm Maariv

Sunday, May 10

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

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

Monday, May 11

8:00pm A Taste of Mussar and
Chassidus – The Alter of
Kelm (R. Nisenbaum)

Tuesday, May 12

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

Wednesday, May 13

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

Thursday, May 14

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: Behar-Bechukosai

The *Shemitta* or Sabbatical year occurs every seven years in Israel. This means that all Jewish-owned land in Israel may not be sown, planted, or worked on, for the entire year. Although it is a great test for an agriculturally dependent society to lose their main source of income for an entire year, the Torah promises that the sixth year would produce enough food to carry the people through the eighth year.

After every seven *Shemitta* years, the fiftieth year is called the Jubilee year. The laws of *Shemittah* would be applicable then, too, and the Torah promises that the forty-eighth year would produce enough for both the *Shemitta* and Jubilee years.

During the Jubilee year, a person was also obligated to free all his Hebrew slaves, and to return any real estate purchased since the last Jubilee year, with some exceptions, to its original owner.

One of the reasons for the mitzvah of *Shemitta* is to teach the people that one's income comes from G-d and is not merely the fruits of one's own labor. Although the nature of the world is such that man must expend efforts in order to be able to enjoy the

benefits, we must remember that our success and failure is not tied exclusively to the amount of effort we expend. By not working the entire year, the Jew was tested to strengthen his faith in G-d.

Trusting in G-d is also seen in the prohibition against charging interest to a fellow Jew. A person must trust that he will be able to provide for his family without lending others money with interest. The Torah also warns us not to take unfair advantage of others in business.

The last portion in the Book of *Vayikra*, emphasizes the importance of keeping the Torah v options, with one choosing what to keep and what not to keep. In this section called the *Tochacha*, or Reproof, the Torah graphically depicts the terrible drought, disease, and exile, awaiting those who fail to follow the Torah and its mitzvahs.

Yet, the Torah promises, despite all the terrible punishments, that G-d will never forget or ignore the Jewish people's plight. Even when they must be banished, G-d promised they will eventually return to their land and G-d will be appeased. The Jew realizes that even his suffering does not come from G-d's indifference but from a sense of love and concern.

Mazel Tov

Jon and Shoshana Kaufman
upon the engagement
of their son.

Insights: Behar-Bechukosai

Your brother shall live with you. (Lev 25:36) After the Holocaust, the Ponovezher Rav took responsibility for a group of orphans who had survived. He knocked on the neighbors' doors to ask for extra bedding for the children. He said, "Regarding the Hebrew slave we find that the owner must treat him like an equal. If a person only has one set of bedding, he must give it to the slave. On the other hand, the Talmud cites Rabbi Akiva as understanding the requirement that your brother shall live with you to mean that one's own life takes precedence to another person's life. What is the difference?" The Rav explained, "Regarding the slave, if the master has no bedding for him--how could he sleep in his bed knowing that another Jew in his house must sleep on the floor? He must give the slave the bedding so he could himself sleep peacefully. Regarding saving his own life, however, there is no alternative. The Torah does not want a person to sacrifice his own life to save another." The Rav encouraged people to spare their bedding for the orphans so they could sleep better at night knowing that the children were being cared for.

Did You Know?

The laws of charging interest are quite complex, and one must ask a Halachic authority regarding many common business practices. For example, if a store offers an item for a lower cash price, but at a higher price for installment payments, it is considered charging interest. Since the customer is paying more for holding on to his money longer, it is considered paying extra for a loan, which is prohibited. There are several solutions to prevent this case from being considered interest, such as if the buyer and seller do not mention a cash option at all, but one should seek proper guidance.

Thought for the Week: If you can't beat them-- take some body-building exercises.
(A Candle By Day)