

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Achrei Mos - Kedoshim

May 9, 2025 / 11 Iyar 5785

Volume 30, Issue 27

Candlelighting: 8:14 pm

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

Friday, May 9

6:45pm Early mincha
8:14pm Candlelighting
8:15pm Mincha

Shabbos, May 10

8:45am Shacharis
Kiddush is available for sponsorship
7:05pm Pirke Avos
8:05pm Mincha / Shalosh Seudos
9:24pm Maariv

Sunday, May 11

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

Monday, May 12

8:00pm **Lessons of the Fathers**
(R. Nisenbaum)

Tuesday, May 13

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

Wednesday, May 14

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

Thursday, May 15

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

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

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.

Newsletter Sponsorship

by Dr. Yitzchak Kletter on the occasion of the yahrzeit of his uncle, Eliezer ben Aryeh Leib, 10 Iyar

Lessons From Our Fathers

New Monday series w/ R. Nisenbaum beginning May 12th at 8pm

Insights: Achrei Mos - Kedoshim

You shall love your neighbor like yourself. (Lev 19:18) Rav Gad'l Eisner, the Gerrer mashgiach, was the sole survivor of his family during the Holocaust. He had a friend, Rav Itchie Leizer, who was likewise a sole survivor. The two friends shared a room together for a period after the war. The two also shared an interesting custom, that whoever woke up first in the morning would polish his friend's shoes. Somebody once asked Rav Gad'l the meaning behind this. He explained, "My friend and I are both alone in the world. It is very difficult rising in the morning without knowing if anybody even cares if you get up or not. When I wake up, though, and see my newly shined shoes, it is so reassuring to see that someone else is thinking about me. My friend and I care about each other, and that gives us the strength to continue living."

Did You Know?

One must stand before an accomplished Torah scholar when he enters within one's circumference of about six feet. Before a great Torah leader, one should stand as soon as he enters the room and remain standing until he reaches his place. The same applies when an elderly man or woman enters the room, since they too deserve respect. Halacha defines that as a person older than 70 years old. One must also stand up before the wife of a Torah scholar. A child must also stand when his or her parents enter the room.

Thought for the Week: *Too much of our present-day religion partakes of a "Club Religio" atmosphere.* (A Candle By Day)