

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Behar-Bechukosai
May 12, 2023 / 21 Iyar 5783
Volume 28, Issue 29
Candlelighting: 8:17 pm

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

Friday, May 12

6:45pm Mincha / Maariv [early]
8:17pm Candlelighting
8:20pm Mincha / Maariv

Shabbos, May 13

8:45am Shacharis
Kiddush is available for sponsorship
7:10pm Pirke Avos
8:10pm Mincha / Shalosh Seudos / Maariv

Sunday, May 14

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

Monday, May 15

8:00pm "What a Jew Believes" –
The Purpose of Prayer

Tuesday, May 16

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

Wednesday, May 17

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

Thursday, May 18

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

Parshas: 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.

Condolences

Dr. Scott and Debbie Peters upon the passing of her father

Mazel Tov

Rabbi and Mrs. Moshe Stoll upon the bar mitzvah of their grandson

Michael & Tammy Post upon the engagement of their daughter

David & Ariella Haft upon the birth of a son

Insights: Behar-Bechukosai

If you will ask, "What will we eat in the seventh year if we will not plant?" (Lev 25:20)

The Sabbatical year is meant to teach us faith, that everything comes from the hands of G-d. When the Gerrer Rebbe, Rav Yitzchok Meir, was a young man, he suffered from dire poverty. When his wife would complain upon their plight, he would placate her with words of faith. Once she asked him, "Everybody worries about their livelihood. Why can't you understand that?" The Rebbe jokingly answered her that he was blessed with a quick mind, and what others would worry about for several days, he could complete in a few minutes. "But what do you gain by worrying for a few minutes?" she asked. "The same thing that everyone else accomplishes in several days!" the Rebbe said, "Worry does not accomplish anything. That is why we must have faith."

Did You Know?

The Talmud rules that one must take measures to save his own life before saving other lives. If a person is faced with a choice of saving one of two other people, he may not merely save one because he is a friend or the like, as both lives are equally important. The question is often raised in triage whether to put a patient on life support if it would only help temporarily, or to pass him in favor of a patient with greater chances of survival. Many authorities rule that the patient with the better chance takes precedence. However, this only applies if there is certainty that the life support will be used for such a person. Otherwise, there is an obligation to save human life even temporarily, and the machine must be used to save that person too.

Thought for the Week: We do not lead lives; life leads us. (A Candle By Day)