

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Emor
May 5, 2023 / 12 Iyar 5783
Volume 28, Issue 28
Candlelighting: 8:10 pm

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

Friday, May 5

6:35pm Mincha / Maariv [early]
8:10pm Candlelighting
8:10pm Mincha / Maariv

Shabbos, May 6

8:45am Shacharis
*Kiddush is sponsored by
Leibel Preyger*
7:15pm Pirke Avos
8:05pm Mincha / Shalosh Seudos /
Maariv

Sunday, May 7

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

Monday, May 8

8:00pm "What a Jew Believes" –
Who or What is G-d?

Tuesday, May 9

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

Wednesday, May 10

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

Thursday, May 11

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: Emor

G-d endowed certain people with special responsibilities. The kohain, or priest, was given the task of serving in the Temple. The importance of his service and his position required him to live by a higher standard. Things that were permitted to the rest of the nation were prohibited for him. For example, the kohain could not defile himself by coming in contact with a corpse of any person outside of his close family members. The Kohain Gadol, High Priest, was held to an even stricter standard and could not even contaminate himself for family members. An exception was made only for a corpse where there was no family to care for it. An explanation offered for this prohibition is because the kohain must live a holy life. Holiness involves spiritual growth, and after death no further growth is possible. Coming in contact with a lifeless body represents the antithesis of holiness.

The kohain was also limited (and still is) as to whom he could marry. He may not marry a woman who was the product of a prohibited relationship, or who had been involved in a prohibited relationship. He may also not marry a divorcee. The Kohain Gadol was restricted even further in his choice and could only marry a virgin.

A kohein who had certain physical blemishes was excluded from serving in the Temple. Similarly, animals with blemishes could not be offered as sacrifices.

Certain days of the year were also endowed with holiness—the Shabbos and other holidays. These days are sanctified through nicer dress, better food, and in general, through a more spiritual behavior than the rest of the year.

Each of the holidays was endowed with its own mitzvah, as a tool for receiving the unique spiritual influence associated with that day. The shofar is blown on Rosh Hashanah; we fast on Yom Kippur; the lulav and esrog are taken on Sukkos, etc.

Every Jew is also instructed to sanctify G-d's name, both in life and death. In life, we must live in a way that earns the admiration of the world. Profaning G-d's Name by acting immorally or improperly is a grave sin. In death, the Jew must be ready to sacrifice his life rather than denounce G-d or his belief in Judaism.

The Torah relates an incident where a person mocked the Torah and blasphemed G-d. The Torah considers blasphemy to be on par with assault and even

murder. The understanding is that a person who disregards G-d can easily be led to total disregard for his fellow man, too, leading to assault and other similar sins. Accordingly, the Torah reserves the most severe forms of punishment for this offense.



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Insights: Emor

Any man... who has a blemish shall not approach to offer the food of Hashem... (Lev 21:17)

A man confined to a wheelchair visited Beth Medrash Govoha in Lakewood, NJ for Simchas Torah. The fellow sat somewhat forlorn at the side as the spirited dancing was underway. Rav Yosef Shapiro, an elderly Rav, noticed the man and came over to him. "You know, the Talmud (Kesubos 16b) asks, 'How do we dance before the bride?' Rashi explains the question to mean, 'What type of praises do we say before the bride?' We see from Rashi that speaking or singing is also considered to be a form of dancing. Come, let's take part in the festivities!"

Did You Know?

During the period between Pesach and Shavuot, Rabbi Akiva's 24,000 students died in an epidemic. To mark the tragedy, the Rabbis decreed certain laws of mourning, such as prohibiting weddings, music, and haircuts. The epidemic lasted 33 days, and the prohibitions are thus lifted on Lag B'Omer, the thirty third day of the Omer. Although they died on the thirty-third day itself, the laws of mourning are always cut short on the last day, because of an Halachic principle that considers part of the last day a complete day. For this reason, a mourner gets up from Shiva on the morning of the seventh day, and it is permitted to take haircuts on the morning of Lag B'Omer.

Thought for the Week: Half-baked truths should not be discarded but returned to the oven.
(A Candle By Day)