

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Kedoshim
May 6, 2022 / 5 Iyar 5782
Volume 27, Issue 31
Candlelighting: 8:11 pm

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

Friday, May 6

7:00am Shacharis

8:11pm Candlelighting
8:15pm Mincha / Maariv

Shabbos, May 7

8:45am Shacharis
Kiddush is sponsored by
Dr. Yitzchak Kletter in
honor of his uncle's
yahrzeit

7:10pm Pirke Avos
8:05pm Mincha / Shalosh Seudos /
Maariv

Sunday, May 8

8:00am Shacharis
9:15am **Parsha Class**
(R. Nisenbaum)

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

Monday, May 9

7:00am Shacharis

8:00pm **Developing a Jewish
Personality – Loving
G-d and Others**
(R. Nisenbaum)

Tuesday, May 10

7:00am Shacharis

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

Wednesday, May 11

7:00am Shacharis

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

Thursday, May 12

7:00am Shacharis

8:00pm **The 12 Jewish Months**
(R. Stoll)

10:15pm **Parsha Class**
(R. Nisenbaum)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Kedoshim

The mitzvah to "sanctify yourselves" is a bit difficult to define. The commentaries explain that in many ways the obligation to be holy actually begins where the other mitzvahs leave off.

The mitzvahs in general were meant to elevate a person's spiritual being by guiding his actions in accordance with G-d's will. However, no code of specific obligations is capable of covering every detail of the human condition. There will always be "cracks" where a person's base instinct can slip through. Ramban (Nachmanides) says that a person could technically follow all the Torah's laws, and still remain a degenerate person, a "*naval B'rshus haTorah*."

The Torah therefore commands the Jew to sanctify his life. "Holiness" means that one must exercise control over his physical and material desires. This does not mean that a person must practice an ascetic lifestyle, but rather that the physical and material desires must be elevated. It's not enough that a person's food fits the dietary kashrus specifications. *How* it is eaten must also conform to a higher standard. One must eat and drink with dignity and in

moderation. (According to some authorities, this mitzvah precludes intoxication and gluttony.) Likewise, a person's speech must not merely be devoid of slander and other prohibited words. Even that which is permissible, should be spoken sparingly and in a dignified manner. Every action in life should be done in a manner befitting a "priestly people and a holy nation."

Many of the business-related and interpersonal laws, such as the prohibitions to spread gossip, bear a grudge, and to act dishonestly are also discussed in this portion. Their juxtaposition to the commandment of being holy suggests another important insight into holiness. One might think that the concept of holiness is more directly related to the relationship between man and G-d. The Torah teaches that this is not so. One's social activities also affect his level of spirituality. One who is dishonest in business cannot achieve holiness either. Treating one's employees fairly and not spreading gossip are also a part of being holy, because they remind a person that his needs and desires do not precede those of another person.

New Series – Mondays at 8
Developing a Jewish Personality
Starting Monday, May 9

Sponsorship

*This issue is sponsored by Dr. and
Mrs. Yitzchak Kletter on the
occasion of the yahrzeit of his uncle
Eliezer ben Aryeh Leib, 10 Iyar
And by Ivan Goldberg on the
occasion of his mother's yahrzeit,
Liebshe bas Yitzchak, 2 Iyar*

Insights: Kedoshim

A person should revere his mother and father and My Shabbos you should observe (Lev 19:3) The Talmud explains the juxtaposition of these two mitzvot to teach that Shabbos observance overrides one's obligation to his parents. During World War II Rav Shlomo Wolbe found refuge in Stockholm, Sweden. The Jewish community in Sweden at the time was quite assimilated, and Rav Wolbe was active in trying to bring them closer to observance. He once influenced some boys not to write in their classes on Shabbos. A parent angrily approached Rav Wolbe and complained, "I don't understand how you can turn my son against my wishes. What happened to the obligation of honoring one's parents?" Rav Wolbe responded to the father, "If a father would instruct his son to do something harmful or dangerous, do you think he would be obligated to listen to the father? Of course not! Honoring one's parents has its limits like every mitzvah, and it does not stand in the way of transgressing other sins."

Did You Know?

It is prohibited to do something that could cause others to sin. An example of this is giving or selling a fellow Jew non-kosher food to eat. Although the Torah prohibition only applies if the person cannot easily get the food elsewhere, the Rabbis prohibited it in all instances. The Talmud even prohibits lending another person money without witnesses, or at least a signed IOU, as the borrower might forget to pay, willfully or accidentally, and thus transgress the prohibition of stealing. Some authorities permit lending to a friend without witnesses, but preferably this should be avoided. (Incidentally, forgiving the loan may not help to remove the prohibition of causing another to sin, since at the time of the loan it was not yet forgiven.)

Thought for the Week: Some eat only when they are in a good frame of mind and some are in a good frame of mind only when they eat. (A Candle By Day)