

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Kedoshim
May 10, 2024 / 2 Iyar 5784
Volume 29, Issue 30
Candlelighting: 8:16 pm

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

Friday, May 10

6:45pm Early Mincha / Maariv
8:16pm Candlelighting
8:20pm Mincha / Maariv

Shabbos, May 11

8:45am Shacharis
Kiddush is available for sponsorship.
7:10pm Pirke Avos
8:10pm Mincha / Shalosh Seudos
9:25pm Maariv

Sunday, May 12

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

Monday, May 13

8:00pm "Ten Commandments"
(R. Nisenbaum)

Tuesday, May 14

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

Wednesday, May 15

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

Thursday, May 16

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: 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.

Issue Sponsorship

by Ivan Goldberg
on the occasion of
his mother's *yahrzeit*,
Liebshe bas Yitzchak, 2 Iyar

"Ten Commandments"

New series begins
Monday May 13th

Insights: Kedoshim

A man his father and mother you shall revere... (Lev 19:3) The Novominsker Rebbe once asked Rav Aharon Leib Shteinman why people today are living so much longer than they did in previous generations, often creating difficult circumstances for their children who must divide their time between their own families and their parents. Rav Shteinman suggested a fascinating idea. He said, "We are living at the end of the Galus Edom, the Exile of Rome, the descendants of Esau. Esau had one merit, that of honoring his father. Now that Hashem wants to release us from the exile, He gave us the opportunity to fulfill the only mitzvah that can overpower Esav's merit, honoring our parents. That is why Hashem has lengthened the days of our parents to grant us more opportunities to bring the Redemption speedily!"

Did You Know?

It is prohibited for a Jew to wear any mixture of wool and linen, or *sha'atnez*. Even if a woolen garment only has a single linen thread in it, i.e. to sew on a button, the garment is forbidden. Often, a garment made of 100% polyester may contain wool and linen in the collar or the canvas in the shoulder stuffing. Men's or women's suits, jackets, and coats, should be checked by a trained "*sha'atnez* checker" to ascertain that they do not contain the prohibited mixture. *Sha'atnez* can usually be removed from the garment. Woolen hats with a lining should also be checked. Trying on clothing in a store is permitted, although one is not yet certain if it is *sha'atnez* or not.

Thought for the Week: *To make our concessions more bearable, we call them "strategic."*
(A Candle By Day)