

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Shemini

March 25, 2022 / 22 Adar 2 5782

Volume 27, Issue 26

Candlelighting: 7:26 pm

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

Friday, March 25

7:00am Shacharis

7:26pm Candlelighting

7:30pm Mincha / Maariv

Shabbos, March 26

8:45am Shacharis

Kiddush sponsored by the Gelfand family

6:50pm Laws of Pesach

7:20pm Mincha / Shalosh Seudos / Maariv

Sunday, March 27

8:00am Shacharis

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

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

Monday, March 28

7:00am Shacharis

8:00pm **Incredible Insights Into the Haggadah** (1/3)
(R. Nisenbaum)

Tuesday, March 29

7:00am Shacharis

8:00pm **Avos D'Rav Nosson**
(R. Stoll)

Wednesday, March 30

7:00am Shacharis

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

Thursday, March 31

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: Shemini

The inauguration of the Tabernacle occurred on the first day of the month of Nissan. Ahron, the High Priest, and his sons, were commanded to bring sacrifices, after which G-d's presence would be revealed to the people.

The sacrifices were offered, and a fire descended from above and consumed the sacrifices that were on the altar. This was a sign that the people had been forgiven for the sin of the golden calf, and they rejoiced.

Unfortunately, the joy did not last long. Ahron's two oldest sons, Nadav and Avihu, brought their own pans of fire and incense to the altar, without being commanded to do so. A fire suddenly descended from Heaven and struck Nadav and Avihu dead. Ahron accepted the tragedy in silence and did not complain about G-d's harsh decree.

The Torah doesn't really explain why the sin was considered a capital offense. Some commentaries explain that they did not confer first with Moshe before bringing their own fire. Although they may have had valid reasons for bringing it, since it was without instruction, it was considered a "strange fire." This was especially true considering that the inauguration was supposed to

complete the atonement for the golden calf, which had also been made without prior permission.

Immediately following Ahron's tragedy G-d instructed Ahron that the kohanim, or priests, were not allowed to do their service while under the influence of any intoxicating beverage. The Torah considers this to be a profanity of that which is holy. This is the only instance we find G-d speaking to Ahron alone. The Rabbis understand this as a reward for not complaining about his sons' death.

Many of the laws of *kashrus*, the dietary laws, are also discussed. Only land animals that chew their cud and have split hooves may be eaten. Marine animals must have both fins and scales. The Torah lists certain birds that may not be eaten. Although the Torah does not specify any physical characteristics, birds of prey are all prohibited. No reptiles or creeping animals may be eaten, except for certain types of grasshoppers.

The Torah does not really offer a reason for the dietary laws. Two points, however, are made: 1) that a Jew must sanctify his physical being by practicing discipline over what he eats; and 2) non-kosher species contaminate the Jewish soul and clog his "spiritual arteries", and thus must be avoided by Jews.

Insights Into the Haggadah

3-part series on Mondays
beginning March 28th 8:00

Mazel Tov / Kiddush

Kiddush this week is sponsored
by the Gelfand family in honor
of the birth of their daughter
Ahuva Rochel

Insights: Shemini

...and the *chassidah* (stork) (Lev 11:19) The Satmar Rebbe was renowned for his charitable kindness to all types of institutions and organizations, even those that were totally at odds with the Satmar ideology. Sometimes his assistance to other organizations would even take precedence to some of the Satmar organizations, much to their consternation. The director of one of the Satmar institutions once asked the Rebbe why he sometimes seemed to show preference to other organizations. The Rebbe explained, "One of the non-kosher birds listed in the Torah is the *chassidah*. Rashi comments that it is called this name because it shows *chessed*, kindness, to its friends. Now," asked the Rebbe, "If the bird shows kindness, why is it considered non-kosher? We see that showing kindness only to one's friends is a sign of being non-kosher..."

Did You Know?

There is a Torah obligation for each person to eat the required amount of matzah at the Seder. After reciting the blessing over the matzah, one must eat the proper quantity without any interruptions. If it is necessary to drink water in the middle, it is permitted to do so. Preferably, one should not speak after reciting the blessing on the matzah until after eating the matzah-marror sandwich, since according to Hillel's opinion, that is the primary fulfillment of the mitzvah. Similarly, when drinking the four cups of wine, one may not speak until most of the cup has been drunk. (There are different opinions regarding the minimum amounts to be eaten and drunk, depending on health of the individual and the density of the food. Please consult a competent rabbi.)

Thought for the Week: We must be careful not to hear everything we believe. (A Candle By Day)