

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Shemini / HaChodesh
April 5, 2024 / 26 Adar II 5784
Volume 29, Issue 26
Candlelighting: 7:39 pm

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

Friday, April 5

7:91pm Candlelighting
7:40pm Mincha / Maariv

Shabbos, April 6

8:45am Shacharis
Kiddush is available for sponsorship.

7:00pm Laws of Pesach
7:30pm Mincha / Shalosh Seudos
8:49pm Maariv

Sunday, April 7

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

Monday, April 8

3:14pm Eclipse Totality
8:00pm The Ten Plagues (2 of 3)

Tuesday, April 9

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

Wednesday, April 10

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

Thursday, April 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

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.

Mazel Tov

*Rabbi Ephraim and Chanie
Nisenbaum upon the birth of a
granddaughter*

Sell! Buy!

*to sell chametz or to purchase
R. Nisenbaum's Haggadah
please call 216-659-1118*

Insights: Shemini

You should sanctify yourselves and you will be holy. (Lev 11:44) A person must remain holy even when engaging in mundane activities such as eating. A Rav once noticed that the Boyaner Rebbe did not partake of ice cream served for dessert. The Rav asked the Rebbe why he declined the dessert. The Rebbe explained. "Food should be prepared to accommodate a person's needs. The person should not have to accommodate the food's needs. I cannot eat a food that must be eaten quickly before it melts!" Along the same lines, Rav Yosef Leib Bloch would not lower his head at all to the spoon when eating soup. Rather he held his head straight and lifted the spoon to his mouth. He said that food must be elevated to the person.

Did You Know?

Writing is prohibited during Chol Hamoed, the intermediate days during Pesach and Succos. However, if it is needed for community needs or for festival needs, for example to write a shopping list or to write a check to buy food for the holiday, it is permitted. Even when writing for necessary purposes, one should write with a change such as writing on a slant or with his left hand (if he usually writes with his right hand). Many authorities hold that e-mail or typing on a computer does not constitute writing and is permitted. Printing out one's e-mail, however, should only be done if necessary for holiday needs.

Thought for the Week: We must seek the truth even after we find it, for no sooner do we vtake our eyes off it than it is lost again. (A Candle By Day)