

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Mishpatim (Mev HaChodesh)

February 13, 2026 / 26 Shevat 5786

Volume 31, Issue 18

Candlelighting: 5:40 pm

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

Friday, February 13

5:40pm Candlelighting

5:45pm Mincha

8:30pm **Parsha Shiur**
@ R. Nisenbaum

Shabbos, February 14

8:45am Shacharis @ Yavneh for Nisenbaum Bar-Mitzvah followed by

Kiddush at Young Israel

5:35pm Mincha / Shalosh Seudos
6:49pm Maariv

Sunday, February 15

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

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

Monday, February 16

8:00pm Mitzvos and Meaning resumes next Monday
(R. Nisenbaum)

Tuesday, February 17

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

Wednesday, February 18

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

Thursday, February 19

8:00pm Sefer HaChinuch: R. Stoll
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

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: Mishpatim

According to the tradition, Moshe received all the 613 mitzvos with their details at Mount Sinai. This week's portion discusses many of the civil and tort laws given at Sinai. The Jew's social obligations are not based merely on human intellect or socially accepted norms that change according to the whims of time. They originate instead, from an objective, eternal source—the Creator of all mankind. An ethical standard of Divine origin will go beyond what one might expect from a socially accepted standard.

Several examples of this can be seen in the portion. When a person steals an object from his friend, he is obligated to pay double the value. If he steals an ox or a sheep, and sells or slaughters the animal, he must pay five times the value for the ox and four times the value for the sheep. The reason for the steeper penalty is because oxen and sheep were the mainstay of most people's livelihood, and their theft is considered as destroying a family's source of sustenance.

The Talmud explains the difference between stealing an ox and a sheep. A sheep will not always follow and must often be carried home on one's shoulders, creating a measure of embarrassment. To compensate for this shame, he is charged a lower fine. Although the thief brought the shame upon himself by stealing, he is still a human being and his disgrace is also taken into consideration. This is the Torah's idea of sensitivity.

Mazel Tov

Rabbi Yossi and Raizy Nisenbaum upon the bar mitzvah of their son, MZ"T also to Rabbi Ephraim and Chanie Nisenbaum

Michael and Tammy Post upon the birth of a granddaughter

Another example involves the animal of an enemy that is lost. Although the owner may be wicked warranting the resentment, the Torah requires the person to overcome his feelings of dislike and return the lost animal. The same applies regarding assisting the enemy to load his animal.

Showing proper respect to one's parents is also emphasized. Wounding one's parent is considered a capital offense. Even cursing one's parents is considered a capital offense. The death penalty for cursing, however, is a more painful death than that of wounding. The reason for this is because normal logic would dictate that physical harm is more severe than emotional harm. The Torah

does not agree. Harm caused by the tongue can be much greater and far-reaching than that caused by one's hands, and this is reflected in the punishment.

Another example may be seen from the measures the Torah takes if one's animal kills another human being. The animal itself must be put to death, and no pleasure may be derived from its carcass. Although obviously the animal cannot be held responsible for its actions, it must be killed to emphasize the sanctity of human life. A beast that has caused the loss of human life cannot be allowed to live.

The common theme through many of these laws is the unique sensitivity the Torah tries to train the Jew to show towards his fellow human being.

Insights: Mishpatim

If a man gives money or vessels to his friend to safeguard (Ex 22:6) A visitor to Rav Simcha Zissel of Kelm forgot his umbrella in the house. The Rav did not know whose umbrella it was. Thirteen years later, the visitor returned and noticed his umbrella in the same place where he had left it. Rav Simcha Zissel considered the umbrella an object to be safeguarded and he would clean it every few weeks, always returning it to the place where it had been left, waiting for the owner to return. Similarly, a person once left some coins on the windowsill in the yeshiva in Kelm. Years later, the coins remained in the same location without anyone ever touching them. That personified the education in Kelm to be careful of others' property.

Did You Know?

A person must be careful not to damage another person's property. A person is liable for damages, even if it was done accidentally. There is a question among the authorities whether it is permissible to damage someone else's property in order to save one's own life, for example to break down a neighbor's door in order to contact an ambulance. The Shulchan Aruch rules that one may do so, however he is obligated to reimburse the damages. Nonetheless, even if one knows that he does not have the money to be able to reimburse the damages, he may still cause the damage in order to save his life.

Thought for the Week: Our greatest error of omission is our failure to think. (A Candle By Day)