

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Mishpatim
January 28, 2022 / 25 Shevat 5782
Volume 27, Issue 18
Candlelighting: 5:19 pm

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

Friday, January 28

7:00am Shacharis
5:19pm Candlelighting
5:20pm Mincha / Maariv
8:20pm Parsha Class
2362 Milton

Shabbos, January 29

8:45am Shacharis
**Kiddush sponsored by
Dr. and Mrs. Y. Kletter
on the occasion of his
grandmother's yahrzeit**
4:40pm Laws of Shabbos
5:10pm Mincha / Shalosh Seudos /
Maariv

Sunday, January 30

8:00am Shacharis
9:15am **Parsha Class
(R. Nisenbaum)**
10:00am **"The 613 Mitzvos"
(R. Stoll)**

Monday, January 31

7:00am Shacharis
8:00pm **Understanding Emunah:
Logical Arguments for
Faith (3 / 10)
(R. Nisenbaum)**

Tuesday, February 1

7:00am Shacharis
8:00pm **Avos D'Rav Nosson
(R. Stoll)**

Wednesday, February 2

7:00am Shacharis
8:00pm **Nach Still Speaks
(R. Stoll)**

Thursday, February 3

7:00am Shacharis
8:00pm **The 12 Jewish Months
(R. Stoll)
in person, Zoom & audio**
10:15pm **Parsha Class
(R. Nisenbaum)**

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.

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.

Sponsorship

*This issue is sponsored on
the occasion of the 48th
yahrzeit of Chava bas
Chaim, 26 Shevat
by her grandchildren Dr.
and Mrs. Yitzchak Kletter*

Mazel Tov

*Danny & Rachel Grand
upon the birth of a son*

Condolences

*the family of Pearl Harris
upon her passing
the family of Steve
Wasserman upon his
passing*

Class Connection

*R. Nisenbaum:
425-436-6200 #352171*

Insights: Mishpatim

You shall surely assist him... (Exodus 23:5) Rav Moshe Midner, one of the great scholars of Slonim, was once walking down the street when an elderly wagon-driver stopped and offered him a ride. The rav politely declined, saying he only had a block to walk. The driver, however, insisted that the rav climb in the wagon. Rav Moshe was perplexed and asked the driver why he was so insistent that he join him for the ride. The wagon-driver explained, "I once heard from the Slonimer Rebbe that a day without doing a favor for a fellow Jew is not a day. I have not yet done any favors today, so I beg you to allow me to take you to your destination!"

Did You Know?

Although the Torah is quite emphatic about the importance of being truthful, there are certain circumstances where the truth may be exaggerated or even bent. It is permitted to exaggerate a little in the praises of the deceased in a eulogy, or in the praises of a young man or woman for the purpose of marriage. Because this is an accepted practice nobody is really fooled, and it is not considered to be lying. Similarly, in the course of business, a merchant may ask a higher-than-intended price, in order to encourage a buyer to bargain with him. He may even say that he will not take less than a certain price, knowing that he really would take less. Because this is an accepted practice, it is understood that the buyer's words were not intended literally, and it is not considered to be dishonest.

Thought for the Week: We sometimes take less credit for our successes in order to feel less responsibility for our failures. (A Candle By Day)