

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parsha Mishpatim  
February 9, 2024 / 30 Shevat 5784  
Volume 29, Issue 18  
Candlelighting: 5:35 pm

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## Friday, February 9

5:35pm Candlelighting  
5:40pm Mincha / Maariv  
8:15pm Parsha Shiur  
@ R. Nisenbaum

## Shabbos, February 10

8:45am Shacharis  
*Kiddush is sponsored  
anonymously in  
appreciation to Hashem  
for the safety of soldiers  
Michael David and Aryeh  
Lev Nachman bnei Rut  
and Avraham.*  
4:40pm Laws of Shabbos  
5:30pm Mincha / Shalosh Seudos  
6:43pm Maariv

## Sunday, February 11

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

## Monday, February 12

8:00pm Q & As - R. Nisenbaum

## Tuesday, February 13

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

## Wednesday, February 14

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

## Thursday, February 15

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

### 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.

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.

### Mazel Tov

*Dahlen Firestone upon the birth  
of a granddaughter*

## Insights: Mishpatim

### Five cows he shall pay in place of the ox and four in place of the lamb. (Ex 21:37)

The Talmud explains that when one steals and slaughters a lamb he only pays four times because the embarrassment of the thief who had to carry the lamb is taken into consideration. While the Mirrer Yeshiva took refuge in Shanghai during the War, a student's gold watch was once stolen. The thief was found a short while later, with the watch still on him. The student began shouting at the thief, drawing the attention of the other students. Rav Chatzkel Levenstein reprimanded the student, "I don't believe the value of your watch equals the respect due another human being, even if he is a thief. A stolen watch isn't reason enough to permit embarrassing another person, something the Talmud equates with murder!"

## Did You Know?

It is forbidden to pressure a borrower to repay his loan if one is certain that he is unable to do so. If the lender is uncertain if the borrower can repay the debt, or if the borrower forgot about the loan, it is permissible to remind him. Even if the borrower has no cash, but he does own possessions that could be sold, it is permissible to remind him to pay. If one knows that the borrower is unable to pay the debt, he should not even pass before the borrower if he knows that it will make him uncomfortable. However, just like the lender must be sensitive to the borrower, the debtor also has responsibilities to the lender, and he may not withhold the money he owes if he is capable of paying it.

**Thought for the Week: Many are true to form but false to essence.** (A Candle By Day)