

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Mishpatim / Mev. HaChodesh
February 21, 2025 / 23 Shevat 5785
Volume 30, Issue 17
Candlelighting: 5:49 pm

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

Friday, February 21

5:49pm Candlelighting
5:50pm Mincha
8:45pm *Shiur @ R. Nisenbaum*

Shabbos, February 22

8:45am Shacharis
Kiddush is sponsored by Murray and Rus Chaya Richelson on the occasion of the engagement of their son Eliezer to Esther Mindel Weinraub
5:10pm Laws of Shabbos
5:40pm Mincha / Shalosh Seudos
6:59pm Maariv

Sunday, February 23

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

Monday, February 24

8:00pm **Wisdom of the Hebrew Language** (R. Nisenbaum)

Tuesday, February 25

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

Wednesday, February 26

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

Thursday, February 27

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

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: 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

to Rabbi Ephraim & Chanie Nisenbaum upon the birth of a granddaughter

Sponsorship Opportunity

for R. Nisenbaum's new book
Please call 216-659-1118

Insights: Mishpatim

When you lend money to My people (Ex 22:24) Rav Yitzchak Hutner would warn the students in his kollel not to fall into debt. When he learned that a student was borrowing to cover his basic expenses, he would encourage him to find a job rather than remain in full-time study. He once said that he had known individuals who could have been great Torah leaders of the Jewish People, but they never reached their potential because they had allowed themselves to fall into such debt when they were younger that it ruined their concentration, and thus their growth...

Did You Know?

It is prohibited to speak any untruth, even if only by omitting certain facts that cast the statement in a different light. An exaggeration which is not used to mislead at all is permitted, for example saying that there are a million ants on the floor which is obviously an exaggeration. It is also permissible to exaggerate a person's qualities a bit, for example at a Sheva Berachos or in a eulogy, since nobody really ever knows all of another's qualities. A salesman may also use exaggerated expressions to sell his merchandise, such as "top quality" or "a real bargain," since this is a prevalent mode of speech in society.

Thought for the Week: The evil inclination is a rope that one can either hang himself or scale to G-d. (A Candle By Day)