

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Shoftim  
August 18, 2023 / 1 Elul 5783  
Volume 28, Issue 43  
Candlelighting: 8:04 pm

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

## Friday, August 18

6:40pm Mincha / Maariv [ early ]  
8:04pm Candlelighting  
8:05pm Mincha / Maariv

## Shabbos, August 19

8:45am Shacharis  
*Kiddush is available for sponsorship*  
7:00pm Pirke Avos  
7:55pm Mincha / Shalosh Seudos / Maariv

## Sunday, August 20

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

## Monday, August 21

8:00pm "The Art of Forgiveness:  
Why To Forgive"

## Tuesday, August 22

8:00pm Pirkei d'Rebbi Elazar  
(R. Stoll)

## Wednesday, August 23

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

## Thursday, August 24

10:15pm Parsha Class  
(R. Nisenbaum)

### Legal Holiday Program

Monday, September 4<sup>th</sup>  
there will be a breakfast and class with R. Menachem Nissel of Jerusalem following 8am minyan.

### 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: Shoftim

The Torah introduces certain laws which are exclusively applicable to the leaders. Because these individuals were granted special authority, they needed special guidelines to prevent them from misusing their positions and becoming arrogant.

The judges, for example, were severely warned against taking any form of bribery, even to render an honest ruling. They were also obligated to follow the majority ruling of the court. If a judge or Torah scholar, regardless of his level of scholarship, defies and rules against a decision of the court, he is liable to be put to death.

This uncharacteristically severe punishment was necessary to prevent the undermining of the court's authority by other great leaders. This would ensure that the court remain a central authoritative body, whose decisions would be binding upon the entire nation.

The king was also subject to special obligations and prohibitions. In contrast to many of the other monarchs of the ancient world, the Jewish king was not allowed to indulge in physical or material excesses, such as a large harem of women, or an excess of money or horses. The Torah warns that these excesses would inevitably lead the king's heart astray.

The king was also required to write his own copy of the Torah that would be carried on his person at all times. The constant review of this Torah would, hopefully, inspire his reverence for G-d and prevent him from becoming haughty.

The Kohanim were also guided by a unique set of laws. They did not receive their own inheritance in the Land, because they had to be available to devote themselves to the service of G-d. Their livelihood would be taken care of by the other tribes, who would give them the priestly gifts. Their dependence on other people would also prevent their feeling arrogant.

The prophet's responsibilities are also discussed. The prophet was a person of exalted character and scholarship, who was able to receive certain communication from G-d. Accordingly, he too was held to a higher standard. If the prophet would suppress his Divine prophecy he would be guilty of a severe offense. If a person prophesies something that he did not receive from G-d or in the name of another god, it is considered an even worse offense, and he is punished by death.

No public leader in the Torah is above the law. Each position has its own set of rules specifically tailored to its own unique challenges.

### Mazel Tov

Rabbi & Mrs. Moshe Stoll upon  
the birth of a grandson

## Parsha Insights: Shoftim

**"Who is the man who has betrothed a woman and not married her? Let him return home lest he die in war..." (Deut 20:7)** A general in the Israeli army came to the Chazon Ish with a dilemma. He had to send a battalion into dangerous battle, and he had a choice of one of two soldiers to send. One was married with young children and the other was not yet married. He assumed it would be preferable to send the unmarried soldier who had no family, but he wanted to clarify it first with the great sage. The Chazon Ish thought a bit and then said, "I believe it is better to send the married soldier for two reasons. First of all, if something happens to him, Heaven Forbid, he will at least have left family behind to follow his ways. The unmarried fellow, however, has nobody. Second of all, the married fellow has the merits of his family to protect him. Send him, and I, too, will pray for him."

## Did You Know?

Although Rosh Hashana is a day of judgment, one should maintain an optimistic attitude that G-d will grant a good year. For example, although confession is an important part of the repentance process, no mention of confession is made on Rosh Hashana. Likewise, it is forbidden to fast on Rosh Hashana. One should eat and drink delicacies, although he should be careful not to indulge in too much. Traditionally one should avoid eating bitter or sour foods on Rosh Hashana. It is also customary to avoid eating nuts, since the Hebrew word for nut (*egoz*) shares the same numerical value as the Hebrew word for sin (*chet*).

**Thought for the Week: We live in a vacuum-packed age—packaged vacuums**  
(A Candle By Day)