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Mishpatim

משפטים

Volume 1 - Issue 18 29 Sh'vat, 5767

When you will loan money to My nation, don't be as a creditor to the poor person who is with you (Shmos 22:24).

There is an allusion to the following lesson here. 'Kesef', money, is similar to the word for desire, *Nichsof nichsafta - you had longed greatly (Bereishis 31:30)*. 'Talveh', you will loan, is derivative of the word connection or joining, *Livyas chein - an adornment of grace (Mishlei 1:9)*.

Im Kesef - if you desire physical pleasures - *Talveh* - and connect yourself to them - remember *the poor who is with you*. This refers to the Gemara (Kiddushin 31a), *Anyone who sins in private is comparable to someone who kicks the legs of the Divine Presence* [As if he believes the Shechina isn't there with him in private]. The Divine Presence is like a poor person in the exile. *The poor person* - the Shechina is *with you*, whatever you are involved with. Wherever you turn, you draw the Divine Presence there *with you*. This is how one would kick the legs of the Shechina, so to speak. *Don't be as a creditor - K'nosheh* is like the word 'Shikchah', forgetting as in *The Al-Mighty has made be forget - Ki Nashani Elokim (Bereishis 41:51)*. Don't forget the Shechina. Remember that the sin and spiritual blemish affects the Shechina as well, so to speak.

--Degel Machaneh Efraim

And Moshe went up to the mountain (Shmos 24:15).

Yehoshua waited at the bottom of the mountain until Moshe came down on the 17th of Tammuz. Mon fell from the heavens for Yehoshua every morning.

--Rabbeinu Bechaye

And these are the laws (Shmos 21:1).

This Parsha comes before Parshas Terumah to teach you that before a person can give Tzedaka and display the generosity of his heart, he must make sure that there is no possibility that his money comes from stolen property. Otherwise, the Tzedakah that he gives is like a stolen Lulav. The Mitzvah is invalid because it was generated through a transgression and it is not fulfilled. This is the meaning of the Posuk, *Guard justice and perform acts of righteousness because My salvation is near. First justice and then acts of righteousness*. Here as well, Mishpatim first and then Terumah, the gifts for the Mishkan. It must be in this order.

--Beis Haleivi

Don't be like a creditor to him. Do not place interest on him (Shmos 22:24).

Why does the Posuk say Like a creditor? Shouldn't it just say, *Don't be a creditor*? Furthermore, what does *Don't place interest on him* mean? Why doesn't the Posuk use the same language as in Behar, *Do not take interest from him*?

Sometimes a person loans money and is worried that the borrower will attempt to avoid him until he can pay the debt. Therefore, he tricks him by placing interest on him to make him want to pay on time. After he is repaid, he doesn't take the interest because his sole intention was just to hasten the repayment of the loan, not to be like a creditor.

This is what the Posuk means. *Don't be like a creditor. Don't place interest on him*. - even though you don't intend to take the interest, you only 'placed it on him' to hasten the repayment. You can't even be like a creditor.

--R' Yehoshua Leib Diskin

All that Hashem says we will do and we will listen (Shmos 24:7).

A person can never really achieve true understanding of the depth of the Torah and its Mitzvos. If a person were able to fully understand its depth, thoughts would be enough to fulfill the Mitzvos without action. However, since we cannot grasp the complete depth of the Torah and Mitzvos, we must perform actions through which we can bring the full light of the Mitzvah into our hearts. Without even understanding, the holiness of the Mitzvah is manifest after performing the correct actions. (Continued on last page)

Zemanim and Halachos

משפטים

Zemanim are for Milwaukee, WI	Krias Shema	Tefilla
According to the Vilna Gaon	9:26 AM	10:19 AM
According to the Magen Avrohom	8:50 AM	9:55 AM
Sunset Friday: 5:24 PM	Sunset Saturday: 5:25 PM	

Women are exempt from hearing the reading of Parshas Shekalim

If a mistake was made during the weeks when the 4 Parshiyos are read and that week's Parsha did not get read during Krias HaTorah and this was realized after the davening, another Sefer Torah should be taken from the Aron and the appropriate Parsha should be read with the correct Brocha before and after. Kaddish is then said and the special Haftarah is read without the Brochos. Since a Haftarah was already recited for the weekly Parsha, no Brochos are needed.

--Nitei Gavriel

Please consult your local Orthodox Rabbi for Halachic decisions.

Kids' Korner

Last week's answers

1. *When the Neshamos of B'nei Yisroel left them at Matan Torah, what sound did they hear that restored them to their bodies?*
The Shofar.
 2. *What did Yisro hear that made him come to join B'nei Yisroel?*
Krias Yam Suf and the war with Amalek (Rashi 18:1)
 3. *Why would Hashem carry us on wings of eagles and not some other bird?*
Because they protect their young by carrying them on top of their wings, not underneath (Rashi 18:4).
 4. *When do we celebrate Purim Kattan?*
During the first Adar of a leap year.
 5. *Why were hewn stones forbidden to be used for building the Beis Hamikdash?*
Because the Beis Hamikdash is meant to lengthen people's lives and steel blades shorten lives. It is not appropriate that something which shortens lives be used to cut something that lengthens lives. (Rashi 20:22)
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1. Where does the Torah tell us that a Doctor's fee must be paid?
2. What Aveirah are we told to distance ourselves from?
3. Posuk 24:8 states that blood was sprinkled on the people. Is this what actually happened?
4. Why does a thief have to pay back 5 cows for a stolen cow but only 4 sheep for a stolen sheep?

Answers next week!

Therefore, Klal Yisroel first said *Naaseh* - we will do the correct action even though we don't understand the depth of the spiritual light within the Mitzvos. They they said *Nishma* - we will listen. They asked that Hashem explain the Mitzvos and their depth afterwards. *We will do* refers to the simple performance of the Mitzvos. Let us perform them according to our abilities and then let us understand. Give us the ability to understand their depth.

--Mei Hashiloach

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