

*SHABBAT SHALOM. Today is 25 Shevat 5778, Parshat Shekalim. We read from two Sifrei Torah. We bensch Rosh Chodesh Adar which will be this Thursday and Friday. The reappearance of the moon will be Thursday afternoon at 3:09 p.m. and 3 chalakim (10 seconds), Jerusalem time. We omit Av HaRachamim.*

*Mazel Tov to Aviel Bayles upon today's celebration of his Bar Mitzvah. Mazel Tov to Aviel's parents Yarden & Yossi Bayles, and to the entire family.*

TORAH DIALOGUE

(p. 306 Hz) (p. 471 S) (p. 287 Hi) (p. 416 AS)

MISHPATIM משפטים

Exodus 21:1

[Compiled by Rabbi Edward Davis, Rabbi Emeritus, (RED)  
Young Israel of Hollywood-Ft. Lauderdale]

1. This sidrah gives us an array of judicial laws to govern society. Yet I am perplexed by the actual subject matter in the following fashion: In last week's sidrah the Jewish people experienced the most remarkable revelation of Hashem at Mount Sinai. They actually heard God's voice and received the Ten Commandments in extraordinary fashion. One would think that the experience at Sinai would carry them to a Torah society unparalleled in the history of civilization. If one reads the Torah reading for this morning even at the outset one realizes that what the Torah is describing is normal society, one that has people stealing from one another and being sold into slavery. There are people who will injure another, curse their parents, and there are all sorts of violent and non-violent crimes against each other. Why didn't the experience at Sinai create a Utopian society? The Torah is being extremely realistic. Although we strive for a spiritual life we are still a member of a materialistic world. It is difficult to blend the two, and yet that is our vision and our mandate. We might not succeed greatly hence the Torah is telling us that although we conduct regular business day to day in a society like ours, we are still held to a higher level of conduct. (RED)

2. The Torah will repeat for us the prohibition of not mixing milk and meat. Commentaries found an understanding of the basis for such a commandment. It cannot be a matter of health because the number of people who adhere to this prohibition is a miniscule percentage of the world population. Virtually the entire world is eating milk and meat together and is not becoming sick as a result. What is the idea behind this concept? According to Rabbi Samson Raphael Hirsch of 19<sup>th</sup> century Germany the prohibition of milk and meat is within the category of the mitzvah of Sha'atnez, separating linen and wool. The initial statement of the Torah creating animals and things "in their species" is incumbent upon the Jewish people. We are to recognize a different form of *natural law* that exists in the world. When God created certain things He wanted them separate. And we are the ones who are supposed to model that concept in the world. We are the ones who are

separating milk and meat, wool and linen, and we have to concern ourselves with this type of prohibition. It is this form of natural law that we are to embrace, and the Torah is telling it to us in many forms.

3. The Torah tells us that in matters of weighing judgment, we go according to the majority (23:2). This is not across the board in all cases. We understand this involves a judicial situation of monetary concern. In areas of faith we do not go according to majority rule. The majority of the Jewish people do not keep Shabbat or kashrut. That is not subject to a vote or a referendum. It is not something where we go according to the majority. We know that the mandate is eternal and we have lived our lives in dedication to the laws of Torah as interpreted to us by our Sages in the Talmud. The Oral Tradition is what makes the Torah viable and we do hold ourselves to a higher moral standard. It is unfortunate at times to note that some of our fellow Orthodox brethren are keeping ritual law to a higher degree but not societal law in the same fashion. Laws between man and God are held on a higher level than mitzvahs between man and his fellow man. The Chayei Adam writes in the beginning of the Halachahs of Yom Kippur that every law between a Jew and his fellow neighbor is both a mitzvah between man and man and also between man and God, because God has mandated and dictated to us how we are supposed to treat each other. Therefore every mitzvah that encompasses a relationship between a Jew and his fellow neighbor is also in a more important category of halachah because it, too, emanates from Hashem.

MAFTIR

(p. 352 Hz) (p. 540 S) (p. 331 Hi) (p. 484 AS)

מ "כי תשא" from KI TISSA

In the month of Adar, the Jews gave the half shekels to the Holy Temple to sustain the public sacrificial offerings for the year.

HAFTORAH

(p. 993 Hz) (p. 1191 S) (p. 956 Hi) (p. 1212 AS)

KINGS II מלכים ב'

Unlike The Half Shekel which was collected yearly from every Jew to support the national offerings made in the Temple, the righteous King Yehoash wanted to institute a high national tax to be collected by the Kohanim to repair the Temple which had fallen into disrepair during the reign of previous wicked monarchs. The Kohanim opposed forcing the nation to "donate" and they did not think it was wise for them to become fiscal tax-collectors, fearing it could damage the relationship of the people to their religious leaders. The expanded history in Chronicles explains that when the text says here that the Kohanim collected money but did not allot it for repair, it is just a summary of their refusal to collect money at all. No money was collected until the King revised his strategy for repairing the Temple by placing a box for voluntary donations in the Temple. The Jews quickly filled the box preferring to give voluntarily. The Temple was renovated and it was restored to its former glory. (Rabbi S.R. Hirsch.)

QUESTIONS FOR PARSHAT MISHPATIM 5778  
by Rabbi Edward Davis, Rabbi Emeritus

**From the Text**

1. What are the three things that a husband is obligated to provide for his wife? (21:10)
2. What is the punishment for cursing a parent? (21:17)
3. An ox gores and kills a man. What are the consequences to the ox and to the owner? (21:28)
4. How much does a thief have to pay if he stole \$100? (22:6)
5. Why does Hashem promise not to get rid of all of the Canaanites all at once? (23:29)

**From Rashi**

6. In what 2 cases does a Jew wind up a slave to another Jew? (21:2)
7. One who kills another man is executed (21:12). Is committing an abortion a capital crime?
8. "An eye for an eye." How does the court estimate the value of an eye? (21:24)
9. Why does a man pay 5 times the value of an ox that he stole and slaughtered? (21:37)
10. Why does the Torah prohibit "milk and meat" three separate times? (23:19)

**From the Rabbis**

11. A person injured a fellow Jew and is required to pay for medical care. May the victim forego the care and pocket the money? (Ramban)
12. "One who brings offerings to the gods shall be destroyed..." (22:18). Rashi defines gods as idols. What does the Ramban say?
13. What did Joshua do to earn becoming Moshe's successor? (24:13)

**From the Haftorah. Shekalim. Kings II.**

14. Who was the grandson of Attaliah, the wicked queen, who survived her grandmother's killing all the members of her family?

**Relationships**

- a) Shimon – Ohad
- b) Levi – Kehat
- c) Yissachar – Tola
- d) Reuven – Sered
- e) Chushim - Guni

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ANSWERS FOR MISHPATIM 5778

1. Her food, her clothing, and her marital relations.
2. Death. [The crime of cursing must be done using the name of God.]
3. The ox is stoned to death, and the owner is innocent. [The case is about an ox who never exhibited dangerous behavior before.]
4. \$200.
5. Lest the land become desolate.
6. Either a Beit Din, a Jewish court, sells a Jew because he stole and cannot pay it back, or a Jew sells himself into slavery because he is impoverished.
7. No, it is not a capital crime, but it is sinful, and he is punished (financially) for his crime. [It is a capital crime for a non-Jew to commit an abortion.]
8. The court evaluates the value of a man if he were a slave on the slave market with both eyes and his value with one eye.
9. Rashi quotes Rabbi Meir in the Talmud (Bava Kamma 79b) who stated that the loss to the owner is the loss of productive labor in his field.
10. One to prohibit eating; one to prohibit cooking; and one to prohibit gaining any benefit.
11. No. In such a case, the attacker need not pay!
12. One who brings offerings to the angels shall be destroyed.
13. Joshua accompanied Moshe partially up Mt. Sinai.
14. Yeho'ash.

**Relationships:**

- a) Father Shimon
- b) Father Levi
- c) Father Yissachar
- d) Uncle Reuven (Serad is Zevulun's son)
- e) First Cousins (Chushim is Dan's son; Guni is Naphtali's son)