

good relationship, unity and connection—to say the least! Therefore, one must think deeply and ‘awaken’ himself to perform a good deed with his body.

When the Jewish Children were on Mt. Sinai, their bodies were so cleansed to a level that the bodies immediately responded to the will of the soul without thought and ‘awakening’, so the 248 limbs adhered automatically to the will of the 248 soul-limbs. This is what is meant by, “We will do,” without understanding, etc. then we will hear and study the will of Hashem, and the soul.

-Rebbe Dovid Moshe of Tshortkov, z.y.a. quotes his father, Rebbe Yisrael of Ruzhin, z.y.a., Ner Yisrael

11. We find the Jewish Children taking upon themselves His Heavenly Kingdom four times: a) by the splitting of the sea when they said, “This is my G-d...Hashem will reign forever and ever,”; b) at Mt. Sinai [Parshas Yisro] “And Moshe came and called for the Elders of Israel and he put in front of them,”; c) after the Giving of the Torah [Parshas Mishpatim] “And the Nation answered with one voice.”; and, d) “And Moshe awoke in the morning...we will do and we will hear.” The **first time** was an acceptance of the yoke of His Kingdom; **second time** was an acceptance of the yoke of Torah; **third time** was an acceptance to **do** the statues and laws; and, the **fourth** time was when Moshe wanted to ascend the Mountain to receive the rest of Torah—this was an acceptance of the Oral Torah, which would be whatever Moshe descends with later, they will ‘practice and study.’”

-Vilna Gaon, z.y.a.

12. “When you lend money to My People to the poor man among you—do not press him for repayment.” 23:24

Mechilta: Rabbi Yishmael says [the word *im* is used (lit. ‘if you will lend’)] usually *im* means ‘if’ except here and in two other places where it is not just voluntary to do this mitzvah, but it is actually incumbent to lend to the Poor. [see Ahavas Chesed from the Chafetz Chayim in his introduction where he explains that people mistakenly think that it is not a mitzvah to lend to the poor—that ‘s not true—it is the same mitzvah as keeping Shabbos or eating Kosher]. If so, why does the Torah use the word ‘if’? The answer is because sadly enough, so many people fall into the ‘trap’ of the evil inclination and either a) the rich do not lend, or b) the poor don’t repay their debt—so Hashem prefaces this mitzvah with ‘if’ meaning—“Ideally, I wish the Nation of Yisrael should never need to come on to each other or anyone else for favors,” and “We should not have to need presents or loans from flesh and blood.” [Grace After Meals] However, if and when we do, do not press, etc.

-Al HaTorah

13. Through charity, Moshiach will come.

-Chida, z.y.a.

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זבארוב זאלאזיץ

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Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Mishpatim

Shabbos Shekalim

Have a great and joyous Shabbos!

CHASIDISHE VORT

Mishpatim

1. “And these are the Laws you shall put before them.” 21:1
“Respect for others comes before Torah,” says Rebbe Mendel of Kotzk, z.y.a., just as the introduction of a book gives an idea of what the contents of the book is all about, so character and respect for others are a sign as to how much Torah and fear of Heaven is part of the person.
-Al HaTorah
2. “Before them,” A Jew should always forgive others and be ready to give of himself for others as the Sages state, “The Destruction of Yerushalayim was due to no other reason than the people did exactly what the Law of the Torah says,” but the did not go beyond the letter of the Law for someone else’s sake.
-Al HaTorah
3. “Any widow or orphan you shall not afflict...if you will afflict them...” 22:21-22
Do not mistreat any widow or orphan. If you mistreat them and they cry out to Me, I will hear their cry. Whenever and wherever it would be possible to pray or say a good word for the Jewish Children, Rebbe Levi Yitzchak of Berdichov, z.y.a. would do it. As a result, whenever this verse was read, Rebbe Levi Yitzchak would cry out, “Master of the Universe, you warned us so many times to be careful not to mistreat the orphan, yet we are living through this strange and lonely exile for thousands of years—where is your compassion for us orphans?”
- Al HaTorah
4. “Since I am the Father of all orphans, therefore, I will hear their cries, although really, it is prohibited to first go to Heavenly Court before Earthly Torah Court.”
-M.H. quotes Alshich HaKadosh, z.y.a.
5. “Keep away from anything false.” 23:7
In Perkei Avos 1:9, we are warned to be careful with our words, so that from them, one should not learn to lie. The Vilna Gaon, z.y.a. says this can be derived from this verse, which literally means from false things, one should distance—even from something that causes falsehood.
6. “And healing you shall heal him” 21:19
Our Sages derive from this verse [Tr. B.K. 85a] that a doctor is permitted to heal patients. Why does not the Talmud say that the sick are allowed to heal themselves? Says the Ohev Yisrael, the Apter Rav, z.y.a., since Adam sinned, many of the Holy Sparks were sent into exile by way of *domaim* (inanimate objects), *tzomeach* (things that grow, vegetation), *chai* (living creatures), and *m’daber* (people). These Holy Sparks are ‘rescued’, saved

through Jewish Children using them. However, many *domaim* objects are not utilized often—therefore, they are sick, not whole, broken, and need the Jew who acts as a ‘doctor’ to heal them. This is why the Sages say the doctor (the Jew) may heal the sick *domaim* and rescue the Sparks.

-Yalkut Ohev Yisrael

7. “**And** these are the Laws that you shall put before them.” 21:1
Rashi points out wherever the Torah says, “these,” it is meant to exclude the subject matter written immediately prior theretofore. However, “and these,” includes this subject matter together with the matter mentioned immediately prior. In this case, the Torah teaches us that just as the previous parsha was given on Mt. Sinai, so too, was this parsha.
”That you shall put in front of them,” alludes to the responsibility incumbent upon Moshe to explain it to the people. However, the dangers of this type of learning is that one can fall into the notion that there is no Torah, higher reason, therefore, he must also explain that the inner, higher reason, the Sinai reason, is the main foundation for these laws.
-Pninei Daas, Rebbe Elyahu Meir Bloch, z.y.a. Telzer Rosh Yeshivah
8. Even laws that were made for social harmony also have roots in higher Heavenly places and when one adheres to them, in the lower worlds, they have an automatic ‘ripple effect’ there and effect good reactions for all!
- Pninei Daas, Rebbe Elyahu Meir Bloch, z.y.a. Telzer Rosh Yeshivah
9. “If he came alone [see Unkelos HaGer] so shall he leave alone; however, if he is a husband to his wife, then his wife shall go out with him.” 21”3
A deeper, Chasidic interpretation is: if one worships Hashem for his own honor, for selfish reasons, then he will wind up with nothing; however, if he is a husband [male in Chasidus and kabbalah represents one who influences others, *mashpia*] he worships Hashem for His sake and to bring only and all good to the World, then, “she will go out with him.” Meaning, from the same place that he will influence Hashem (so to say) for good and he will influence the world with only and all good--so too, he himself will receive only and all good.
-Ner Yisrael quotes Rebbe Avraham Yaakov of Sadigurah, z.y.a.
10. “We will do and we will hear.” 24:7
Our Sages say in Tractate Shabbos 88 that at the time that the Jewish Children said, “We will do and we will hear,” the Hole One Blessed Be He said, “Who revealed this secret to My Children, that Angels who serve Me use?” It is common knowledge that a human being consists of a body and a soul. Now, as soon as a person wants to go, he does not have to command his feet to walk, etc. as soon as one wants to walk, the will itself makes the feet walk, etc. Why then, as soon as the soul wants to do a good deed doesn’t the foot go to do it, etc.? After all, just as there are 248 positive commandments, there are 248 limbs (and 365veins/negative commandments). The answer is the body and the soul do not have such a