

KOLLEL AGUDATH ACHIM

Rosh Kollel

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PARASHAT MISHPATIM-2022

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Shabbos Maverchim Chodesh Adar I - Rosh Chodesh will be, Tuesday & Wednesday Feb. 1 & 2 .

“Seeing is believing”- is a well know phrase, but from our parasha we learn that “hearing is believing”.

Two weeks ago in Beshalach, after the splitting of the Red Sea, the Torah records how Israel saw the great power unleashed against the Egyptians, “*Vayar Yisrael et Hayad HaGedola asher asa HaShem B'mitzrayim*” [14:31]. They saw with their own eyes, but that was not enough. In last week's parasha, G-d says, “*Atem Re'item Asher Asiti Lemitzrayim*” “*You saw what I did to the Egyptians...[19:4]*. This would have been the perfect moment for a ceremony of ratification to follow. But alas, they saw but did not hear, they viewed but did not internalize.

It is only when we get to this week's parasha that we show readiness for the covenant; they finally understood that seeing may be believing, and doing may be instructive, but only when they hear, when the Torah enters into their internal organs, and into their Neshama that they are prepared for the covenant. Only then are they ready to declare “Na'aseh V'nishma! [24:7] “We will do and we will hear [listen]”

The story is told that on one of his journeys, the founder of the Mussar movement, Rabbi Yisrael Salanter, was invited to a Friday-night meal. As soon as the host walked through the front door with his illustrious guest, he noticed that his wife had forgotten to cover the two challot. He immediately called out: Sarahle, how many times have I told you that the Shabbat Challot must be covered?” She turned red, and immediately covered the challot and disappeared into the kitchen.

The host then turned to Reb Yisrael with a self-satisfied smile: “Now you can honor us by making Kiddush on our behalf” he declared.

The great Tzaddik quietly asked his host: “Tell me, why must we cover the challot?”

“Why, every child knows that! Usually a meal begins with a Beracha over the bread, but since tonight the Kiddush over wine trumps the HaMotzi Beracha and we recite the Borei Pri Hagafen first, we cover the challot so as not to shame it while it waits for its Beracha”, answered the host.

Rabbi Yisrael nodded quietly and sadly, “You are absolutely correct, but why can't you hear what your mouth is saying? If the halacha teaches us not to embarrass a piece of dough, how can you have shamed a human being, and your wife at that?”

Halachik note: According to the above reason one could technically uncover the challot immediately after the Beracha over wine was recited. However another reason for the covering is because when the Mohn fell from the sky a layer of dew covered the ground as a “bed” for the Mohn (Bamidbar 11:9), and then a layer of dew covered the top of the Mohn (Shemot 16:14). Following this reason, one should not uncover the challot until he is about to recite the Hamotzi. According to the first reason there is no need for a covering under the challot. We follow “both reasons”

Shabbat Shalom from Yerushalayim

Rabbi Aharon Ziegler

QUESTIONS ON PARASHAT MISHPATIM

- 1 If the adon (master) has to lay out heavy medical expenses for the Eved Ivri, Is he entitled to compensation for these expenses by the Eved when the Eved goes free after serving his six years?? (see Rambam Hilchot Avadim 20;12) based on our parasha.
- 2 A Jewish Mamzer is forbidden to marry a Jewish woman. So too the sons of the mamzer. According to R' Tarfon, there is a way for the mamzer to clear, at least his sons, from the status of mamzer, based on our parasha,- see Kiddushin 69a
- 3 How do we know from our parasha that the Adon of an Eved Ivri is required to support the wife and children of the Eved as long as he is in servitude?? (21:3, Kiddushin 2b)
- 4 How do we know (from our parasha) if the Eved Ivri decides on his own, that he would prefer remaining as an Eved Ivri even beyond the six years, that he must declare his intention TWICE. Once at the beginning of his 6 years and again at the end of his six years,? (21:5, Kiddushin 22a)
- 5 In 21:15 the Torah states that if a child strikes his father, and causes a wound- that's enough for the child to get the death penalty from Beit Din, but how do we know for sure that the man he struck was his father? SEE GEMARA CHULIN 11B.
- 6 In 21:19 it states VERAPOH YERAPA- to which the gemara in Bava Kama 114 comments that we learn from here that a Rofeh, a licensed physician is allowed to practice medicine. Why do we need a pasuk to teach us that? We don't need a pasuk to teach us that a plumber can practice his trade?