



## Friday, February 1

7:00 Shacharis

5:24 Candlelighting  
5:25 Mincha / Maariv

No parsha class this week

## Shabbos, February 2

8:45 Shacharis.  
*Kiddush is available  
for sponsorship*

**“Laws of Shabbos”  
class not meeting this  
week**

5:15 Mincha  
*Shalosh Seudos is  
available for  
sponsorship*

6:33 Maariv

## Sunday, February 3

8:00 Shacharis

7:30 **HEBREW READING  
CLASS**

10:00 Maariv

## Monday, February 4

7:00 Shacharis

8:00 **Happiness Series:  
“Joy in Suffering”**

10:00 Maariv

## Tuesday, February 5

7:00 Shacharis

8:00 **Pirke Avos (Stoll)**  
10:00 Maariv

## Wednesday, February 6

7:00 Shacharis

**“The Prophets Still  
Speak” (Stoll) WILL  
NOT MEET THIS  
WEEK**

10:00 Maariv

## Thursday, February 7

7:00 Shacharis

10:00 Maariv  
10:15 Parsha Class

## Parsha: Mishpatim

According to the tradition, Moshe received all the 613 mitzvos with their details at Mount Sinai. This week's portion discusses many of the civil and tort laws given at Sinai. The Jew's social obligations are not based merely on human intellect or socially accepted norms that change according to the whims of time. They originate instead, from an objective, eternal source—the Creator of all mankind. An ethical standard of Divine origin will go beyond what one might expect from a socially accepted standard.

Several examples of this can be seen in the portion. When a person steals an object from his friend, he is obligated to pay double the value. If he steals an ox or a sheep, and sells or slaughters the animal, he must pay five times the value for the ox and four times the value for the sheep. The reason for the steeper penalty is because oxen and sheep were the mainstay of most people's livelihood, and their theft is considered as destroying a family's source of sustenance.

The Talmud explains the difference between stealing an ox and a sheep. A sheep will not always follow and must often be carried home on one's shoulders, creating a measure of embarrassment. To compensate for this shame, he is charged a lower fine. Although the thief brought the shame upon himself by stealing, he is still a human being and his disgrace is also taken into consideration. This is the Torah's idea of sensitivity.

Another example involves the animal of an enemy that is lost. Although the owner may be wicked warranting the resentment, the Torah requires the person to overcome his feelings of dislike and return the lost animal. The same applies regarding assisting the enemy to load his animal.

Showing proper respect to one's parents is also emphasized. Wounding one's parent is considered a capital offense. Even cursing one's parents is considered a capital offense. The death penalty for cursing, however, is a more painful death than that of wounding. The reason for this is because normal logic would dictate that physical harm is more severe than emotional harm. The Torah does not agree. Harm caused by the tongue can be much greater and far-reaching than that caused by one's hands, and this is reflected in the punishment.

Another example may be seen from the measures the Torah takes if one's animal kills another human being. The animal itself must be put to death, and no pleasure may be derived from its carcass. Although obviously the animal cannot be held responsible for its actions, it must be killed to emphasize the sanctity of human life. A beast that has caused the loss of human life cannot be allowed to live.

The common theme through many of these laws is the unique sensitivity the Torah tries to train the Jew to show towards his fellow human being.

## Insights: Mishpatim

**From a word of falsehood you shall distance yourself... (Exod. 23:7)** Rav Shlomo Zalmen Auerbach once called an activist for assistance. There was an older person who was quite ill, and the doctors refused to admit him into the hospital because they didn't think they could do anything for him. Rav Shlomo Zalmen wanted the activist to get the man admitted because he felt it was important that he be under medical care. The adventurous fellow took a cab to the man's house and picked up the ill man and took him to the hospital. When no one was watching he quickly put him on an empty bed in the emergency ward. A doctor noticed and shouted at him, "What are you doing here? You must take this man elsewhere." The activist told the physician, "Listen, I found the man outside like this. I don't know him and he's not my responsibility any more than yours!" The doctor returned a few minutes later with the chief physician. The doctor said that if the patient was already in the hospital they had no choice but to accept him. The activist quickly returned to Rav Shlomo Zalmen excitedly and told him how he had had the man admitted. The sage told the man, "It's true you did the right thing to help this man in a life-threatening situation. But how can you be so happy after lying? You should feel bad that you had to resort to saying an untruth."

## Did You Know?

It is prohibited to speak any untruth, even if only by omitting certain facts that cast the statement in a different light. An exaggeration which is not used to mislead at all is permitted, for example saying that a million ants are on the floor which is obviously an exaggeration. It is also permissible to exaggerate a person's qualities a bit, for example at a Sheva Berachos or in a eulogy. A salesman may also use exaggerated expressions to sell his merchandise, such as "top quality" or "a real bargain," since this is a prevalent mode of speech in society and people know not to take it literally.

**Thought for the week:** *Some would forego the rising if they could shine without it. (A Candle by Day)*

### Mazel Tov

Have a Mazel Tov?  
Let us know..

### Sponsorship

Lots of opportunities!