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## Parshah Mishpatim in a Nutshell (Exodus 21:1–24:18)

Following the revelation at Sinai, G-d legislates a series of laws for the people of Israel. These include the laws of the indentured servant; the penalties for murder, kidnapping, assault and theft; civil laws pertaining to redress of damages, the granting of loans and the responsibilities of the "Four Guardians"; and the rules governing the conduct of justice by courts of law.

Also included are laws warning against mistreatment of foreigners; the observance of the seasonal festivals, and the agricultural gifts that are to be brought to the Holy Temple in Jerusalem; the prohibition against cooking meat with milk; and the mitzvah of prayer. Altogether, the Parshah of Mishpatim contains 53 mitzvot: 23 imperative commandments, and 30 prohibitions.

G-d promises to bring the people of Israel to the Holy Land, and warns them against assuming the pagan ways of its current inhabitants.

The people of Israel proclaim, "We will do and we will hear all that G-d commands us." Leaving Aaron and Hur in charge in the Israelite camp, Moses ascends Mount Sinai and remains there for forty days and forty nights to receive the Torah from G-d. ❖

Eruv website:

[www.fairlawneruv.com](http://www.fairlawneruv.com)

Eruv Hotline phone number:

201-254-9190.

## Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

### Adult education:

Rabbi Avrohom and Rivky Bergstein

### Youth Outreach:

Rabbi Eli and Ruty Steinhauser

## Shabbos Schedule Parshas Mishpatim

### Erev Shabbos – Feb. 1, 2019

Candle Lighting ..... 4:55 pm

Mincha ..... 4:55 pm

### Shabbos – Feb. 2, 2019

Shacharis ..... 9:30 am\*

Torah Reading ..... 10:35 am

Rabbi Neubort's Drasha ..... 11:10 am

Kiddush ..... 12:10 pm

Gemara (2-31 Summit) ..... Postponed

Mincha ..... 5:00 pm

Rabbi's Drasha ..... 5:20 pm

Shabbos Ends ..... 5:57 pm

*\*Latest morning Shema is now 9:36 AM. Be sure to recite the Shema at or before that time (even if at home).*

## Weekday Schedule

### Minyan

Shacharis ..... 6:15 am

Mincha ..... 1:45 pm

Maariv ..... 9:15 pm

### Classes

Chassidus, Mon-Fri ..... 5:55 am

Halachah, Mon-Fri ..... 1:40 pm

Torah Studies ..... Mon. 7-8:00 pm

Tuesday Talmud ..... 9:30-10:00 pm

Wednesday Mishna ..... 8:30-9:15 pm

## Kiddush

This week's kiddush is sponsored by Dr. Scott and Mindy Lippe in honor of Mindy's psychological counseling practice and Scott passing his board re-certification exams!

## This week's bulletin is sponsored by Rabbi Martin Rosenfeld

Attorney,

Divorce Mediator

34-00 Linwood Ave

Fair Lawn, NJ

(201) 256-4113

[www.NJmediation.com](http://www.NJmediation.com)



*Tehillim - Psalms*

Join us this Shabbos morning  
Feb 2 at 8:00 am for  
Shabbos Mevorchim Tehillim.

This week's Tehillim reading is dedicated to a refuah sh'laima for Dani-el Aryeh Leib ben Rivkah.

## Halachic Zmanim

Shabbos, February 2  
Eastern Standard Time

Earliest Tallis ..... 6:08 AM

Latest Morning Shema .... 9:36 AM

Earliest Mincha (Gedola) 12:37 PM

Plag Hamincha ..... 4:15 PM

Earliest Evening Shema .... 5:44 PM

**Thank You to:**  
**Yossi Lebovic**  
for reading the Torah  
and to our  
Kiddush Volunteers

## Chassidic Masters

### "Mitzvot of the Third Kind"

*From "Torah Studies" (Kehot 1986), an adaptation of the Lubavitcher Rebbe's talks by Rabbi Jonathan Sacks*

Our parshah opens with the words, "And these are the mishpatim (laws) which you shall set before them." The Sages have given several explanations of the phrase "before them."

The first explanation is that every legal dispute amongst Jews should be tried "before them" — before a Jewish court of law, which tries cases according to the Torah. They should not take the case before non-Jewish judges, even if their law in this instance coincides with that of the Torah.

The second is that when one is teaching the Torah to a pupil, he should "show the face" (another possible translation of *lifneihem*). In other words, he should explain the reasons for the law, so that the pupil understands it rather than receiving it as dogma.

The third, given by Chassidic master Rabbi Schneur Zalman of Liadi, is that "before them" means "to their innermost selves" (yet a third possible interpretation of *lifneihem*). The verse therefore means that the knowledge of G-d should enter the most inward reaches of the Jewish soul.

#### Decrees, Testimonies and Laws

It is a general principle that different interpretations of the same

words of Torah bear an inner relationship to one another. What, then, is the connection between these three explanations?

Also, why should the words "before them," however they are interpreted, be attached specifically to the particular type of mitzvah called mishpatim?

There are three kinds of commandments contained in the Torah: mishpatim, eidot and chukim. Chukim ("decrees") are laws which transcend our understanding and which we obey simply because they are the word of G-d. Eidot ("testimonies") can be rationally explained, but they are not necessitated by rational considerations: had G-d not commanded them, man would not have invented them. Finally, mishpatim ("laws") are laws which reason would have compelled man to devise even if they had not been Divinely revealed; as the Rabbis say, "If the Torah had not been given, we would have learnt modesty from the cat and honesty from the ant."

Why, then, is it mishpatim that the Torah singles out to be set "before them"?

If we take the first interpretation of "before them," this is easy to understand. It is only in the sphere of mishpatim that Jewish and non-Jewish law are likely to coincide. Hence the necessity to urge, specifically regarding mishpatim, that disputes concerning them be taken to a Jewish court. In the case of eidot and chukim, which can be derived only from Divine

revelation, there would be no possibility of taking disputes to a non-Jewish court which bases its laws on human reason.

In the second interpretation, however, we run up against a difficulty. If "set before them" means to teach them with explanations, then this is surely more applicable to "testimonies" and "decrees," which are difficult to understand, than to "laws." It is obvious that mishpatim should be explained; whereas it would be a significant point to demand that eidot (which can be comprehended, even if they are not necessitated by reason) and chukim (which reason cannot grasp) should also be taught as far as possible through explanation and rational acceptance.

The same difficulty arises with the third explanation of "set before them." It surely is not necessary to awaken the innermost reaches of the soul in order to obey mishpatim, when reason is sufficient to compel adherence to them. But obedience to eidot and chukim is not demanded by reason, and so it requires the arousal and assent of the inward self if it is to be done with a feeling of involvement rather than simply in blank response to coercion. Again, the connection between mishpatim and the phrase "before them" seems misplaced.

#### Action and Intention

An important truth about the Divine command is that "the principal thing is the act."

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If, for example, a person has made all the appropriate mental preparations for putting on tefillin but stops short of actually putting them on, he has not fulfilled the commandment. And if, on the other hand, he has put them on, but without the proper intentions, he has nonetheless performed the mitzvah.

Despite this, it is also G-d's will that every facet of man be involved in the mitzvah; not only his power of action and speech, but also his emotion, intellect, will and delight. This applies not only to the commandments which obviously involve feeling and understanding — like the mitzvot of loving and fearing, believing in and knowing G-d — but to every command, including those which require a specific action. Each mitzvah must be affirmed by the deepest reaches of man's being, especially by his delight, so that he performs it with joy and a willing heart.

This is true, furthermore, even of the "decrees," which by nature lie beyond his understanding. It is not enough to obey them in action only, as if he had no choice but to submit to G-d's will without sense or comprehension. Nor is it enough to say: I do not understand them, but G-d must certainly have a reason for decreeing them, and that is sufficient for me. For this attitude is not one of unconditional obedience. It is as if to say: I will obey only what is reasonable, but I will allow a mind greater than mine to decide what is reasonable and what is not.

Instead, the true acceptance of chukim is one which goes beyond reason, and which makes no conditions. It is one in which the desire to serve G-d for His own sake is so strong that even the intellect positively assents to the call of He who is beyond it.

In the light of this we can understand the Rabbinical saying about the word chok: "It is a decree before Me, and you have no right to speculate about it" (Rashi, Numbers 19:2). This is strange because, since "the principal thing is the act," it would have been more natural to say, "you have no right to disobey it." However, the saying implies that the physical act is not enough: it must be accompanied by the assent of the mind. And this means more than the silencing of doubt, more than prudential acquiescence in the face of G-d's wisdom. It means that simple faith floods his mind, leaving no room for second thoughts.

This is why chukim need the awakening of a Jew's innermost soul. Without it, there would still be room for "speculation" or doubt, even if outwardly he continued to obey. With it, his thoughts and feelings are fired by an inner enthusiasm.

And this is the connection between the second and third interpretations of "before them": "inwardness" leads to "understanding," to an acceptance of the law by mind and heart.

But a question remains. Why are these insights attached by the Torah to mishpatim, instead of to the chukim, where they would seem more appropriate? There is no difficulty in understanding mishpatim, and reason — without "inwardness" — is sufficient to lead a man to obey willingly.

### **Faith and Reason**

The answer is to be found in another Rabbinic commentary to our verse. Noticing that the parshah of Mishpatim begins with the word "and" ("And these are the mishpatim...") they said: "'And these' indicates a continuation of the previous subject." In other words, the laws of which our parshah speaks are a continuation of the Ten Commandments, and were, like them, given at Sinai.

The Ten Commandments fall into two categories. The first five commands concern the highest principles of the unity of G-d. But the others state simple, social laws like "You shall not murder" and "You shall not steal" — mishpatim whose purpose is immediately intelligible. By fusing these extremes, the principles of faith and the mishpatim of reason, the Torah teaches that even commands such as "You shall not steal" should be obeyed not simply because they are reasonable but because they are the will of He who said, "I am the L-rd your G-d."

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Thus, when the Rabbis said that the words "And these are the mishpatim..." were a continuation of the Ten Commandments, they meant that these laws should be obeyed not because they are understood, but because they were commanded by G-d at Sinai.

This explains the first interpretation — that one should not bring a Jewish dispute before a non-Jewish court. Even if the laws coincide in practice, a law which has its source in reason is not the same as one which is based on the words, "I am the L-rd your G-d," and its verdicts do not emanate from Torah.

The third interpretation also becomes clear. Even mishpatim, which can be obeyed for the sake of reason, must be obeyed from the inwardness of the soul. Mishpatim must be obeyed like eidot and chukim: not from reason alone but from an inward response which animates every facet of one's being.

And this explains the force and subtlety of the second interpretation: that the mishpatim should be taught so that the pupil understands them. The point is that, on the one hand, they should not be regarded as the mere dictates of reason; on the other, they should not be thought of as irrational. They are to be obeyed with but not because of the mind's assent. The mind is to be shaped by what lies beyond it.

Why is human reason not sufficient in itself?

Firstly, because it has no absolute commitment. In the words of the Sages: "Today it [one's evil inclination] says to him, 'Do this'; tomorrow it tells him, 'Do that'; until it bids him, 'Go and serve idols'" (Talmud, Shabbat 105b). This description of the gradual erosion of spiritual standards is interpreted by the previous Lubavitcher Rebbe thus: the Jew's evil impulse cannot begin with enticement to a forbidden act. Rather, it bids him "Do this", "Do that", i.e., do something good, a mitzvah, but do it because your intellect and ego concur. Thus, gradually the framework is developed whereby even a forbidden act is not excluded.

Secondly, because even though it might lead a man to obey mishpatim, it would not bring him to closeness with G-d. This is the difference between an act which is reasonable and an act which is a mitzvah. "Mitzvah" means "connection": it is the link between man and G-d

Thus the verse speaks of both the "decrees" and the "laws" of G-d when it says: "And you shall keep My chukim and My mishpatim, which man shall do and live by them."

If man brings the whole of his life (action, emotion, reason and inwardness) into the performance of a mitzvah because it was given at Sinai, he recreates Sinai: the meeting of man and G-d. ❖

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**One of the central principles of Judaism**

**is:**

**"All Israel is responsible for one another."**

**The new  
Anshei Security Committee  
is asking for volunteers  
for Shabbat morning.**

**Shifts are only 30 minutes.**

**We can use any help you're  
willing to offer.**

**Please contact  
Jordan Rockowitz  
at [rockowitzj@gmail.com](mailto:rockowitzj@gmail.com)  
with questions or  
to volunteer your time.**

**Sponsor a Kiddush  
or the Weekly Bulletin**

**It's a wonderful way to  
honor a loved one,  
remember a yahrzeit,  
or celebrate a special  
occasion.**

**For more information, please  
contact the Rabbi.**

### **Haftorah in a Nutshell – Mishpatim**

*Jeremiah 34:8-22; 33:25-26*

Th In this week's haftorah, Jeremiah describes the punishment that would befall the Jews because they continued enslaving their Hebrew slaves after six years of service—transgressing the commandment discussed in the beginning of this week's Torah reading.

King Zedekiah made a pact with the people according to which they would all release their Jewish slaves after six years of service—as commanded in the Torah. Shortly thereafter, the Jews reneged on this pact and forced their freed slaves to re-enter into service. G-d then dispatched Jeremiah with a message of rebuke: "Therefore, so says the Lord: You have not hearkened to Me to proclaim freedom, every one to his brother and every one to his neighbor; behold I proclaim freedom to you, says the Lord, to the sword, to the pestilence, and to the famine, and I will make you an object of horror to all the kingdoms of the earth." The haftorah then vividly depicts the destruction and devastation that the Jews would experience.

The haftorah concludes with words of reassurance: "Just as I would not cancel My covenant with the day and night and I would not cancel the laws of heaven and earth, so too I will not cast away the descendents of Jacob . . . for I will return their captivity [to their land] and have mercy on them." ❖

### **From Our Sages**

#### ***And these are the laws which you shall set before them (Exodus 21:1)***

The phrase “and these” (ve’eileh) implies that they are a continuation of what is written before. This is to teach us that just as the laws written above (the Ten Commandments) are from Sinai, these too are from Sinai.

(Mechilta; Rashi)

Since the majority of laws set forth in the Parshah of Mishpatim are logical laws, the Torah wishes to emphasize that these too are divinely ordained.

(Commentaries)

#### ***He shall repay five oxen for an ox, and four sheep for a sheep (Exodus 21:37)***

Said Rabbi Yochanan ben Zakkai: G-d is considerate of a person's dignity. For an ox, which the thief leads on foot and is not thereby degraded, he pays fivefold. For a sheep, which the thief had to carry on his shoulders, he pays only four times its value, since he was degraded by it.

Said Rabbi Meir: See how valuable work is. For an ox, whose theft deprived the owner of its labor, the thief pays fivefold. For the theft of a sheep, which caused no such loss of labor, he pays only four times.

(Mechilta; Rashi)

### **Bonei Olam Bergen County Event: A Taste of Hope.**

Motzei Shabbos February 23rd 8:30pm at Congregation Keter Torah. Come join us for a community wide Chopped\*\* Competition with Naomi Nachman. To sign up for a chance to compete, please go to: [bit.ly/boneiolamchopped](http://bit.ly/boneiolamchopped) No RSVP required.

To make a donation:

<https://www.boneiolam.org/donation?event=bergencounty18&aff=bc18-email-121918>

\*\*“Chopped” is a show on food network that has chefs competing in rounds to cook an appetizer, main and dessert in a short amount of time which are then judged on the best plate within each course.

### **MAKE THE SHABBOS MORNING MINYAN IN PATERSON**

February 9th Parshas “Trumah”

February 23rd Parshas “Ki Sisa”

March 16th Parshat Vayikrah (Shabbos Zachor)

#### **And ... announcing .... PURIM – MEGILLAS ESTHER !!**

March 20 Wednesday night Megillah reading

(tentatively scheduled at 7:00 p.m.)

March 21 Thursday morning Megillah reading

(tentatively scheduled after 9am Shachris -- around 10a.m.)

We have hats and costumes – or wear your own.

Minyan at the Federation Apartments:

510 East 27th Street/Corner of 12th

Visit: [www.patersonshul.org](http://www.patersonshul.org)

or

contact [JerrySchranz@gmail.com](mailto:JerrySchranz@gmail.com)

### **Rosh Chodesh will occur this Monday evening, Tuesday and Wednesday**

The Jewish nation is often compared to the moon. Throughout history our light has waxed and waned. But even in utter darkness, it has never been extinguished. This is one reason why, when the new moon appears for the first time in the night sky, we celebrate.

Rosh Chodesh means the “head of the new [moon],” and indeed it is a day—or two—of celebration marking the start of a new lunar month.

Jewish months, pegged to the cycle of the moon, have either 29 or 30 days. At the end of a 30-day month, the 30th day of the outgoing month and the first day of the new month are Rosh Chodesh. Following a 29-day month, only the first of the new month is Rosh Chodesh. Like all days on the Jewish calendar, Rosh Chodesh starts at nightfall of the preceding day.

On Rosh Chodesh we recite the “half Hallel.” The chazzan (cantor) should say the blessing at the beginning and the end of Hallel and thereby exempt all the congregants, and the congregants should answer “Amen” and thus be included within the blessing.<sup>6</sup> If a person is praying alone, without a minyan, he or she should recite the blessing.

The special Rosh Chodesh Musaf is recited.

We insert Yaaleh v'yavo in the Amidah of the Shacharit, Minchah and Maariv prayers of Rosh Chodesh. ❖



**שבת שלום! גוט שבת!**

**Good Shabbos to all!**



B"H

Anshei Lubavitch invites you to

# AN EVENING OF SONG & SOUL

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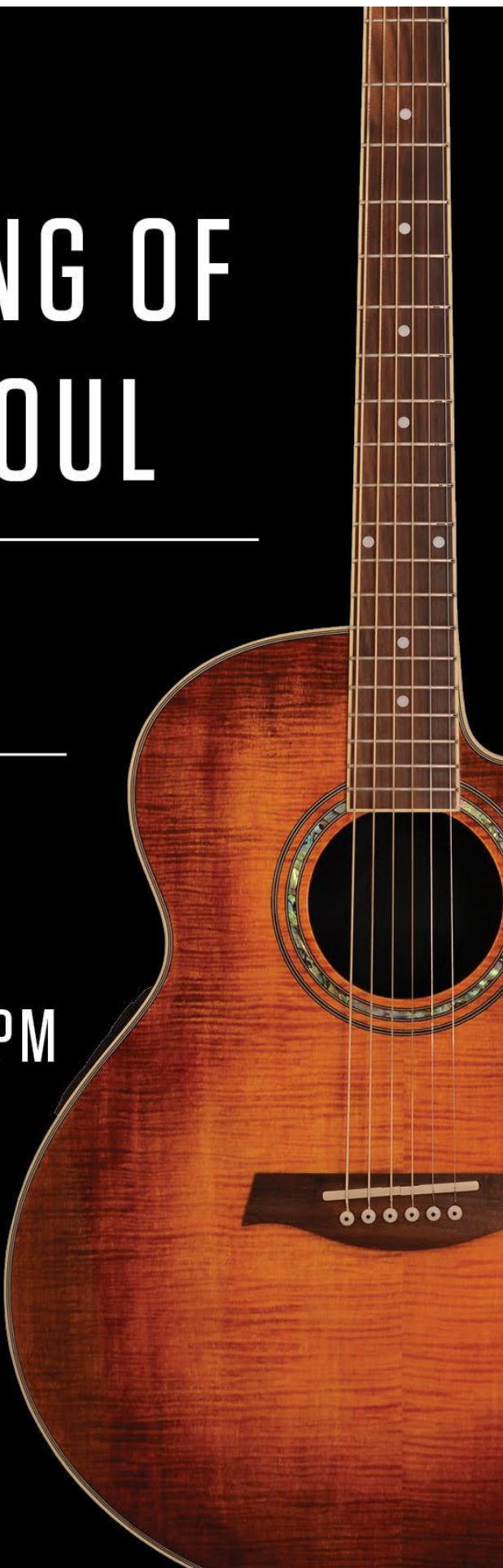
*A Musical  
Melave Malka*

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MOTZEI SHABBOS  
SATURDAY NIGHT  
FEBRUARY 9, 8:00 PM

Anshei Lubavitch  
10-10 Plaza Road, Fair Lawn  
[www.fairlawnochabad.com](http://www.fairlawnochabad.com)

No Charge  
Donations Welcome  
Sushi and Refreshments  
*Reservations not required*





CHASSIDUS

**5:55-6:10 AM**  
Monday-Friday  
Currently learning  
**ON THE ESSENCE OF CHASSIDUS**

A discourse by the  
Lubavitcher Rebbe



SHULCHAN  
ARUCH

**1:40-1:45 PM**  
Monday-Thursday  
Currently learning  
**HILCHOS TEFILLAH**

*Laws of Prayer*

**9:25-9:30 PM**  
Sunday-Thursday  
Currently learning  
**HILCHOS KRIAS HA-TORAH**

*Laws of Reading the Torah*



MISHNA

**8:30-9:10 PM**  
Wednesday  
Currently learning  
**MISHNAYOS, tractate PESACHIM Chapter 3**



TALMUD

**9:30-10:00 PM**  
Tuesday  
Currently learning  
**TALMUD, tractate SUKKAH p. 14a**

**WANT TO LISTEN TO A CLASS ON-THE-GO? Text your WhatsApp number to 201-362-2712 to join the Torah Classes @ Anshei Group**



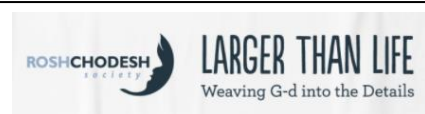
MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

**JOIN US LIVE ON FACEBOOK**

Monday, February 4, 2019  
**THE AROMA OF ACRIMONY**  
*Why You Should Never Give Up*

Nobody's perfect. Our personal Judaism, as with all the things in life, can get a little tough. Does that mean we're failing? Why should we continue to struggle if the calm never comes? This class, on the Temple altars, sheds light on the glory of the grind.



**WHISTLE WHILE YOU WORK: THE BALANCING FACT**  
With Rebbetzin Rivky Bergstein  
**Wednesday, Feb. 13, 7:30 PM**

Is wealth to be sought, or is a life of austerity and "happiness with one's lot" the Jewish ideal? G-d could have showered us with wealth and made work superfluous, but He specifically chose to make it a necessity. But how do we—particularly as women—balance work with family, religion, and other important areas of life? What is the spiritual perspective on work and wealth, and why is it such a central focus of our lives?

**Schedule of classes for Larger Than Life: Weaving G-d into the Details**  
**2019** February 13 ..... 7:30 pm  
March 13 ..... 7:30 pm  
May 15 ..... 7:30 pm

Questions? Want to host a class? Call or text Rivky Bergstein: 201.362.2909



New JLI course coming up  
**Crime and Consequence**  
Shevat 5779 / February 2019

Criminal justice reform is a hot-button topic in the United States, with a bipartisan consensus that urgent reforms are needed. This course discusses some of the most controversial issues with respect to crime and punishment and offers Torah perspectives that are relevant and insightful. The course examines many areas of criminal law, such as sentencing, incarceration, parole, death penalty, evidence, rehabilitation, crime prevention—all in the hope of generating a safer and more just society.

For more info, call 201.362.2712. or email:  
[RabbiBergstein@FLChabad.com](mailto:RabbiBergstein@FLChabad.com)

