

Mishpatim 2015

1.

Slaves

“If you buy a Jewish bondsman, he shall work for six years; and in the seventh he shall go free, for no change.” (21, 2)

"כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם."

Nachalas Tzvi page 205:

The question arises; why is the first mitzvah related in this parsha the mitzvah of buying slaves? When the Jews were in Egypt they never thought they would actually buy slaves, since they themselves were slaves. In order to show the Jews that they are free, the parsha starts with the halachas pertaining to buying slaves. This informs the Jews that they have the option of buying slaves if they wish to do so.

The Tor (yoreh daya siman 247) writes and warns to be very careful to give tzedaka to poor people because this world is like a wheel. Even if we are currently financially comfortable, nevertheless later on we or our kids might not be as fortunate.

2.

Naaseh vnishma

“He took the Book of the Covenant and read it in earshot of the people, and they said, ‘everything that Hashem has said, we will do and we will obey!’” (24, 7)

"ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר יקוק נעשה ונשמע."

Penenim Meshulchan Gevoah page 163:

The Gemara in Shabbos (88a) states that at the time when the Jews said naaseh (we will do) vnishma (and we will listen) 600,000 angels came and tied two crowns to the heads of the Jews, one for naaseh and one for nishma. The question arises, since the whole merit of accepting the Torah was that we first said naaseh vnishma, it should be sufficient to have only one crown? (Naaseh before nishma is the only chidush (insight).)

The Chemdas Shlomo answers and explains that **learning Torah falls into two categories. One is learning in order to do and perform the mitzvos properly, and then learning just for the sake of learning Hashem’s Torah. If the Jews wouldn’t have said naaseh before nishma that would have implied that they are just learning to apply it practically. Since they said naaseh, they completely committed themselves to Hashem and the Torah. They were therefore given two crowns for accepting both levels of learning.**

Rav Chaim of Volozhin was asked what the daily schedule in the Yeshiva was. He responded this is the time we eat, this is the time we sleep, and the rest is for learning. Even if a servant

loves his master, he still wants to be free. Conversely, the Jews wholeheartedly and unconditionally yearn to serve Hashem. That's why we said naaseh vnishma. We knew that Hashem will rule over us, but we still willingly said naaseh vnishma.

Thank you Yair Moshe Ausabel for typing this up.