

# TAL TorahActionLife

## COMMUNITY PARASHA SHEET

### MISHPATIM

27<sup>th</sup> Shevat 5776

Shabbat begins: 16:42

Shabbat ends: 17:48

This week's edition is sponsored  
Leiluy Nishmat Yedidya Ben  
Chorshit Z'L. Tihyeh Nishmato  
Betsurat Hachaim



RABBI JONATHAN TAWIL  
DIRECTOR, TAL

Money

There is a joke told about a thief who decided to rob a house one night. He broke in stealthily and after much effort found some expensive jewellery which he managed to pack into his bag. Just then he heard a voice, "Yossi is watching you, Yossi is watching you!"

The thief froze scared out of his mind. He pointed his flashlight into the direction he heard the voice and saw a parrot.

"Yossi is watching you, Yossi is watching you!" The thief, with a relief started to laugh and asked the parrot "So *who* are you?" The Parrot responded "Moshe Moshe".

"And who's the fool that named you Moshe anyway?" asked the thief.

"The same fool that named the Rottweiler standing behind you Yossi!"

Times are tough across the globe and theft has increased worldwide. What drives a thief's lust? Why does he take the risk? How does the Torah view a thief and what is his punishment?

The Kohelet Rabah (1:13) states Ein Haadam Niftar Min Haolam Vechetsi Ta'avato Biyado – No one in this world achieves even half of that which he desires before passing away. *Yesh Beyado Maneh Taavato Matayim* - If he has 100 Maneh (currency), he wants 200 Maneh. We never seem to be happy with what we achieve.

Rabbi Yonatan Eibshitz z'l notes, that on closer inspection the (above mentioned) sayings about human nature seem to have a percentage point contradiction between them.

One aphorism states, "No person dies having fulfilled half of his desires."

The other claims, "If you have 100 you want 200."

One implies that a person may approach but never reaches 50% of his or her ambitions. The second places the dividing point at exactly 50% implying you can achieve exactly half. So which is it? R Eibshitz reconciles the two with a fascinating insight into our nature.

Thus even though he has achieved 50% of his ambition, nevertheless in his eyes it is less than 50%. Now that he has achieved it, he turns to the 50% he has not achieved



1. What Seder in Mishnayous mostly comes from Parshas Mishpotim?
2. When else during the year do we read from Parshas Mishpotim?
3. What are some of the mitzvos in Parshas Mishpotim that are relevant nowadays?
4. It brings at the end of the parsha that Moshe went up to the mountain for forty days and nights to receive the Torah. What is the significance of the number forty?
5. (22:17) We are commanded to kill magicians. Is there really such a power as magic?
6. (23:8) A judge must not take a bribe. What is so terrible about it?
7. (23:5) What is a special aspect found by the mitzvah of perika, unloading?

Answers On Page 3



King Solomon wrote, "Like a bird that strays from her nest so is a man that wanders from his place" (Mishlei 27:8). To the baby bird planted securely in her nest, the forest floor is a lure. Similarly the big city calls to the country youth. With one step too many the little fellow is out there. Once down on the ground though, the proportions of the lurking dangers swell back to size. Suddenly, that defenceless creature with underdeveloped wings is in constant risk of being swallowed whole. Eventually she longs for the nurturing nest.

R Eibshitz explains that people's lusts take on the same fate and in the above case; "The half that he *doesn't* have is more-dear to him than the half that he *does* have."

**elias**  
LONDON'S PREMIER DRY CLEANER  
www.eliascleaners.co.uk

**B.R.E.**  
BRAMPTON REAL ESTATE  
SALES - RENTALS - MANAGEMENT  
Tel: 020 7101 3737  
www.bramptonrealestate.co.uk  
Shommer Shabbat  
PROUD SPONSORS OF TAL

020 8806 2528 Proud Sponsors of TAL  
**SHALOM MOTORS**  
EST 1967  
TAKING CARE OF YOUR MOTORING NEEDS.  
Icons: a car, a motorcycle, a truck, and a car with a checkmark.

and gives greater value to that. A person who constantly pursues wealth will never truly feel fulfilled. Even when achieving his desired wealth, the lure for more will always provide a greater pull.

Our Parasha teaches that a thief who is caught must pay double the amount he has stolen. The Torah seems adamant to stamp out this vile sin, but why punish him by enforcing double payment?

The Kli Yakar (21:12) explains that the thief personifies lust. He is always chasing after money and wealth. He wasn't satisfied with what he had, he craved to double his money – therefore as a punishment (Mida Kneged Mida – like for like) he is obliged to *pay double*.

This is also hinted via the word used for money – Mamon. The word Mamon is spelt with the letters *Mem, Vav, Nun*. When you spell these letters out they all begin and end with the same letter.

Thus one who steals Mamon (made up of double letters and implying never ending lust,) pays double.

In the times of Noach when Hashem decided to destroy the world, one of the determining factors was their rampant theft. The epicentre of this sin lies in the haughtiness of the individual, placing his interest and lust above that of society.

Money might make the world go around, but we shouldn't make it the focus of our world.

Shabbat Shalom



RABBI SHIMSHON SILKIN

Integrity

Much has been made lately about the importance of honesty and integrity in business and everyday life especially during times of economic hardship when people are sometimes driven to “beg, borrow or steal”.

It wasn't so long ago when the country was shocked by stories about people in power who were alleged to have been fiddling their expenses in order to make a small profit. It would seem we are living in an era where true honesty is in short supply; people are constantly having to look over their shoulders to make sure they are not being cheated.

This week's Parsha addresses the significance of honesty so strongly that an individual who is caught committing theft is sold by the Beis Din into slavery (Shemos 21:2; 22:2, see Rashi). This remarkable and highly unusual punishment is indicative of the thief's attitude. As the Gemara explains, a thief acts with blatant abandon behaving as though the “Supreme Eye is not watching” as the Posuk (Yeshaya 29:15) says: ‘Woe unto them that seek deep to hide their counsel from Hashem, and their works are in the dark, and they say, Who sees us? And who knows us?’ (Bava Kamma 79b). This criminal who sought to acknowledge a superior authority is now thrust into an environment where he is subject to constant scrutiny under a strict mandate.

But the relationship between the punishment of slavery and the crime of infidelity can also be explained along the lines of the concept of “awareness”.

The commentaries all offer profound insight into the connection between the end of the Aseres haDibros and the opening of the chapter of civil law. The Ramban explains it to be a natural follow on from “lo sachmod, you shall not covet”, because the basis of all common decency is the respect one must feel display towards another's space and property (Ramban to Shemos 21:1, see Sforno ad loc).

Someone who lives with a clear and real awareness of Divine providence will never be envious of another person's success because that is clearly a product of Hashem's design.

The Ibn Ezra takes it one step further. Remarking on the amazement “many people” display towards the mitzvah of lo sachmod because of the near-impossibility of controlling an emotion such as jealousy, he connects the prohibition to the very first of the ten commandments: I am Hashem your G-d. In his famous analogy, the Ibn Ezra compares the envy a person may feel toward his neighbour to the desire a peasant may feel to marry the king's daughter.

Both are illogical because they are effectively out of reach.

Someone who lives with a clear and real awareness of Divine providence will never be envious of another person's success

because that is clearly a product of Hashem's design.

This idea can help us further associate Parshas Mishpotim and its description of servitude with its predecessor Yisro and its conveyance of this concept of awareness. A slave is constantly cognizant of a watchful eye, he can never quite relax fully – that's what it means to be an Eved. In his previous criminal life the Eved lost this sense of mindfulness, he thought he was alone. His penalty therefore is to be thrust into a constant state of cognizance which it is hoped will translate into an awareness of the true Master of the universe, as the Gemara quotes on the Posuk “Avodai Heim – they are my servants – velo avodim la'avodim – not servants of servants” (Bava Metzia 10a). In truth, every Yied carries the title “Eved” which is the ultimate accolade bestowed upon the greatest of people, none less than Moshe himself (see Devorim 34:5). The Shulchan Aruch opens up with the concept of subservience to Hashem's avdus: “He should galvanise himself like a lion to rise in the morning to the service of his Creator” (OC 1:1) which the Rema (ad loc.) relates to the Posuk “Shivisi Hashem lenegdi somid” (Tehillim 16) – I am constantly aware of Hashem's presence.

The Eved was sold for his lack of integrity. Integrity is dependent on a sense of responsibility. And responsibility is dependent on awareness. This is the lesson learned by the thief the hard way. We however have multiple opportunities to improve our own “shivisi Hashem” through far more positive experiences. Today's society does not lend itself to mindfulness, it is not conducive to awareness – it is too noisy. But special occasions, such as when we are engaged in tefilla, afford us the opportunity to leave all the noise behind and devote ourselves – if only for a moment – to the ultimate service.



HALACHA  
RABBI DOV LEVY  
KOLLEL NETZACH YISRAEL

Tevilat Keillim

## Production and Ownership

*As mentioned previously, vessels currently owned by a Non-Jew do not need tevillah before use by a Jew. Similarly, vessels manufactured by a Jew do not require tevillah. The obligation to immerse vessels applies specifically when originally owned by a Non-Jew and now owned by a Jew.*

I bought a pot from a Jewish owned shop, do I need to immerse it?

Yes, since it was originally owned by Non-Jewish manufacturers.

I bought a pot from a Jewish owned shop who claim it was manufactured by Jews. Do I need to immerse it?

If the factory which produced it is Jewish owned and has not been owned by a Non-Jew post production, it does not require Tevillah. However

you'd need to clarify that the factory was actually under Jewish ownership, not just an order commissioned by a Jewish supplier from a Non-Jewish manufacturer.

What if its Jewish owned but actually made by Non-Jewish workers?

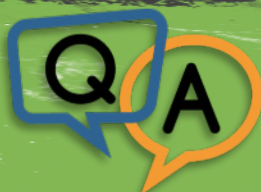
Its the ownership which counts not the workers.

The Jewish shop say they already did tevillah to the pots they sell. Can I rely on that or should I immerse again?

This is very problematic since the Jewish retailer does not have an obligation to do tevillah to vessels under his ownership, which he stocks for resale not for personal use. You must certainly do tevillah yourself but consult a Rabbi as to whether you should make a bracha on your tevillah.

**JOIN ONE OR MORE OF OUR POPULAR YOUTH LEARNING PROGRAMMES**  
**DESIGNED TO INSPIRE YOU EVERYDAY OF THE WEEK**

Sunday	Monday	Tuesday	Wednesday	Thursday
11.30am Laws from Baghdad Hilchot Ben Ish Chai Men's Programme NW11	8pm Live the Parasha Top Insights Men's Programme NW11	8pm 1-2-1 Learning Topic of your Choice Men's Programme NW11	8pm Current Affairs Top Insights Joint Programme N2	8am Immanuel College Explanatory Service With Breakfast
5.00pm (Beginners) 5.45pm (Advanced) Chazanut & Kria Boys aged 7-10 NW4	9pm Current Themes Halachot & Parasha Women's Programme NW11	8pm 1-2-1 Learning Topic of your Choice Men's Programme NW4		8pm Thought and wisdom YP Men & Women's Programme N16
8pm Various Courses Married Couples Learning Around London	<p><b>Inspiration a Day keeps the Dr away</b> <b>All Welcome - Join us!</b> <b>Call: 07792460986</b> <b>or</b> <b>Email Shabbaton@live.com</b> <b>Looking forward to welcoming you!</b></p>			



1. Seder Nezikim that deals with damages between people.
2. On the second day of Chol Hamoed Pesach. This is the first time it mentions in the Torah the three festivals.
3. Not to hit parents; to judge the four different types of people who guards things; not to cause any pain to any converts; to cease working on Shabbos; to judge a thief or damages done to people; to lend a poor man money; not to be involved in interest on loans; to help someone unload an overloaded burden; not to take bribery; not to cook milk and meat together.
4. The number forty symbols spiritual change. This is seen here, the acceptance of the spiritual Torah. The mikva that provides spiritual cleansing must contain forty so'oh. The time for spiritual teshuva takes place over forty days from Rosh Chodesh Elul until Yom Kippur.
5. The Rambam holds that magic is mere imagery while the Ramban holds that there is such a power as magic.
6. It makes a person one with the other party meaning that subconsciously they will always side with that party.
7. The Gemora (Bava Metzia 32b) brings that if a person sees his friend and enemy both needing assistance to unload their animal, he must first help his enemy in order to conquer his evil inclination!

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

Golders Green

**PHONE  
CITY**

Proud sponsors of TAL

90 Golders Green Road, London NW11 8LN



**KINGS WORLD  
REMOVAL  
SHIPPING TO ISRAEL**  
**020 8338 3999**  
[www.kingsremovals.com](http://www.kingsremovals.com)

**WHITE HOUSE**  
express

**ISOLA BELLA**  
CAFÉ - RESTAURANT

Proud sponsors of TAL

Upcoming event **this weekend**, book your tickets now!



בס"ד

*TAL and Heichal Leah Present...*

**A Melave Malka & evening concert  
of Bakashot & Piyutim with live oriental music  
Great food and drink provided!!**



With our special panel of Chazanim:

- Rabbi Asaf Portal
- David Raymond
- Shimon Cohen
- Yaakov Tamir



Motsei Shabbat 6th February 2016

Heichal Leah: 62 Brent Street, London NW4 2ES

Doors open & dinner from 8pm

Performance to start 8.45pm prompt

*All welcome...*

Online booking (by 4th Feb) at [torahactionlife.com](http://torahactionlife.com) for just £10

Tickets will be available on the door:

Adults £12 / Children (10-18) £5



020 8381 4080

[www.mypita.co.uk](http://www.mypita.co.uk)



98 Golders Green Rd London NW11 8HB



HUMOLOGY

0330 010 3030 [humology.com](http://humology.com)  
TAL digital partners



TELEPHONY IT SUPPORT WEB & APPS

Saving business money

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