

**ספר שמות**

שְׁמֹות
וְאֶרְאָה
בָּא
בְּשִׁלְחָה
יְתִירָה
מִשְׁפָּטִים
תְּרוּמָה
תְּצִוָּה
בִּי תְשָׁא
וַיִּקְהַל
פְּקִידִי

עֲלֵיות הַפְּרָשָׁה, by פְּרָשָׁה

In this הַפְּרָשָׁה there are many הַלְּכֹזֶת. Some of them are summarised below but they have many details which need to be studied carefully from the חִזְמָשׁ and the מִפְרָשִׁים.

כָּתוּב An Jewish servant, works for his master for six years and then goes free. If he says: *“I love my master, my wife and my children, I shall not go free,”* then his master must bring him to the court (where the judges will try to change his mind) then bore a hole through his ear and he shall serve his master ‘forever’ - which means until the יְזִבְלָה, the fiftieth year.

Someone who kills on purpose is put to death, but someone who kills accidentally flees to a special city of hiding, an עִיר מִקְלָט.

One is not allowed to hit his father or mother.

לוּי If a man should hit his non-Jewish slave, causing the permanent loss of an eye, a tooth or another part of his body, the slave may go free.

If a שָׂוָר, an ox, gores a man or woman and the man or woman dies, then the ox is killed and it may not be eaten, but the owner shall be innocent.

If, however, the ox had gored before and its owners had received a warning, then both the ox and the owner receive the death penalty.

If a man uncovers a pit, or digs a pit and does not cover it, and an ox or donkey falls into it, the man who dug the pit keeps the carcass but pays the owner the difference between the live animal and the carcass.

If a man steals an ox, a sheep or a goat, and slaughters it or sells it, he should pay five cattle in place of the ox, and four sheep in place of the sheep. [R. Yochanan Ben Zakkai explained that the Torah reduced the payment for a sheep because the thief suffered the embarrassment of carrying it on his shoulders as he made his escape.]

שְׁלִימָשִׁי If an animal does damage in a person’s field the animal’s owner must pay with the best of his own field and vineyard.

A person who set a fire on his own property must be careful to keep it under control.

If a borrower does not pay back by the right time the lender may take some of his personal belongings but must return them to him when he needs them.

רְבִיעִי If you come across the ox or donkey of your enemy wandering you must return it to him. If you see the donkey of your enemy crouching under its burden you must help him.

מִשְׁנֵי

You must not treat a stranger badly - you know the feelings of a stranger because you were a stranger in **מִצְרָיִם**.

You shall work your land for six years and let it rest in the seventh, leaving it for the poor, and the wildlife shall eat what is left.

שְׁשַׁת יְמִים תַּעֲשֶׂה מַעֲשֵׂיךְ וּבַיּוֹם הַשְׁבִיעִי תַּשְׁבַּת

“You shall do your work for six days and rest on the seventh.”

שְׁלֹשׁ רְגָלִים תַּחֲגֹג לִי בָשָׂנָה

“Three pilgrimage (journeys on foot to the **בֵּית הַמִּקְדָּשׁ** festivals shall you celebrate for Me during the year.”

לَا תִּתְבְּשַׁל גָּדִי בְּחִלְבָּן אַמְוֹ

“You shall not cook a kid in the milk of its mother”

שְׁנֵי promises that He will protect the **בְּנֵי יִשְׂרָאֵל** on their way to **מֹשֶׁה** and help them to defeat the Canaanite nations; but they must make sure they do not worship the Canaanite idols or behave like the Canaanite people.

שְׁבִיעִי says that He will send the hornet swarm to drive away the Hivvite, the Canaanite and the Hittite - **וּשְׁלַחְתִּי אֶת-הָצְרָעָה לְפִנֵּיךְ וּגְרָשָׁה אֶת-הַקָּחָרִי אֶת-הַכְּנָעָנִי וְאֶת-הַחְתָּמִי מִלְּפָנָיךְ** - these nations shall not dwell in the Land, in case they cause the **בְּנֵי יִשְׂרָאֵל** to sin against **הָ**.

מֹשֶׁה came and told the people all the words of **הָ**.

* see box below
"FOR PARENTS"

נָעָשָׂה וּנְשָׁמָעַ

“He took the Book of the Covenant and read it in the ears of the people, and they said: Everything that **הָ** has said, **we will do and we will hear** (/ understand / obey).”

* see box below
"FOR PARENTS"

מֹשֶׁה went up the mountain. The glory of **הָ** rested on **מֹשֶׁה**. **הַר סִינֵי** was on the mountain for forty days and forty nights.

JR 2021

לَا תַּהֲרִיחַ אַחֲרִיךְ בִּים לְרַעַת (**שְׁמוֹת: כ"ג: ב'**)

“Do not follow the majority to do evil...”

A judge must voice his opinion according to his understanding of the law and the evidence. Even if he is outnumbered by others he must not change his opinion to agree with them if he thinks they are mistaken and knowingly give a wrong judgement. (**רְשִׁי**)

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FOR PARENTS

Listen and read
Rabbi Lord Sacks **לְצִוָּה**
on **נָעָשָׂה וּנְשָׁמָעַ** here:
rabbisacks.org/mishpatim-5780/

WE MUST PUT THE TRUTH FIRST, AND NOT BE SWAYED BY OTHERS INTO JUDGING FALSELY.

What can we learn from this פְּסִיקָה and for our own daily lives?

When we see others behaving badly, what should we think, what should we do?

Which parts of this sedra sheet are you going to discuss with your family at the Shabbos table?

שְׁבַת שְׁלֹבֶן!

Parents please sign here if you discussed this sedra sheet with your child:

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