**בס"ד**

**פרשת משפטים**

1. **Laws**
	1. **Continuation of the Decalogue**
	2. **Hebrew slave and maidservant**
		1. **6 years**
		2. **Marriage**
		3. **The slave who refuses to leave**
		4. **Maidservant treated differently**
			1. **Not resold**
			2. **If married: food, clothing and marital relations**
			3. **Divorce**
	3. **Murderer**
		1. **Intentional: execution**
		2. **Unintentional: city of refuge**
	4. **Three capital offenses for crimes that do not result in death**
		1. **Striking parents**
		2. **Kidnapping**
		3. **Cursing parents**
	5. **Damage to persons**
		1. **Free person**
			1. **Liable for loss of income and medical costs**
		2. **Slave beaten by master**
			1. **If dies: execution**
			2. **If not, exempt**
		3. **Woman who loses her child**
			1. **Monetary compensation**
			2. **If woman dies, punishment**
		4. **Slave who sustains loss of eye or tooth is freed**
	6. **Damage caused by property**
		1. **Ox gores, causing death to a free person**
			1. **Stoning**
			2. **Meat forbidden**
		2. **Ox that has gored before**
			1. **Stoning, etc.**
			2. **Owner is liable; court imposes ransom**
		3. **Ox that gores a (non-Jewish) slave**
			1. **30 silver pieces to owner**
		4. **Pit damages animal**
			1. **Compensation**
		5. **Ox pushes another ox**
			1. **Half payment**
	7. **Theft**
		1. **Ox or sheep, sold or slaughtered**
			1. **5 times ox**
			2. **4 times sheep**
		2. **Thief breaking in**
			1. **if killed, innocent**
			2. **if found, pays for stolen item**
			3. **if can’t pay, sold as slave**
			4. **thief pays double**
	8. **Damage unintentionally caused by an animal (ox)**
		1. **Eating or walking**
		2. **Compensation**
	9. **Damage caused by fire**
		1. **Set or spontaneous**
		2. **Compensation**
	10. **Custodians**
		1. **Unpaid custodian**
		2. **Paid custodian**
		3. **Renter**
		4. **Borrower**
		5. **Custodian’s oath**
	11. **Seducer**
	12. **Three other capital offenses**
		1. **Sorcery**
		2. **Bestiality**
		3. **Sacrifice to idolatry**
	13. **Care for the stranger, orphan and widow**
		1. **If they cry out to Me, I will avenge them**
	14. **Lender**
		1. **No interest**
		2. **Return the pledge every evening**
	15. **Honoring and sanctifying Hashem’s Name**
		1. **Do not blaspheme or curse a leader**
		2. **Give your gifts to Hashem on time (first fruits, *terumah*, firstborn)**
		3. **Do not eat *terefah***
	16. **Ways of righteousness and justice**
		1. **Do not accept *leshon hara***
		2. **False testimony**
		3. **Majority decision**
		4. **Favoring the poor in judgment**
		5. **Returning lost items**
		6. **Helping a beast of burden**
		7. **Stay far from falsehood**
		8. **Bribes**
		9. **You know what it is like to be a stranger**
	17. **Holy times**
		1. ***Shemittah***
		2. **Shabbat**
		3. **Three pilgrimage festivals**
			1. **Agricultural times**
			2. **Pilgrimage**
		4. ***Chametz***
		5. **First fruits**
		6. **Meat and milk**
	18. **Consequences of obeying these laws**
		1. **Hashem’s guidance and protection**
		2. **He will bring you to the land of Israel in security**
		3. **Beware of alliances with the nations that inhabit the land now**
2. **Covenant (Earlier)**
	1. **Moshe ascends**
	2. **Moshe tells people Hashem’s instructions**
		1. **People: We will do!**
	3. **Moshe writes, builds altar and erects 12 pillars**
	4. **Sacrifices**
	5. **Moshe reads**
		1. **People: We will do and we will listen!**
	6. **Moshe sprinkles the blood of the covenant on the people**
	7. **Divine manifestation**
	8. **Moshe ascends for 6 days**
		1. **Before or after the Revelation?**
	9. **7th day**
	10. **40 days to receive the two tablets and the Torah**

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| וְאִם־אָמֹ֤ר יֹאמַר֙ הָעֶ֔בֶד אָהַ֙בְתִּי֙ אֶת־אֲדֹנִ֔י אֶת־אִשְׁתִּ֖י וְאֶת־בָּנָ֑י לֹ֥א אֵצֵ֖א חָפְשִֽׁי׃ וְהִגִּישׁ֤וֹ אֲדֹנָיו֙ אֶל־הָ֣אֱלֹהִ֔ים וְהִגִּישׁוֹ֙ אֶל־הַדֶּ֔לֶת א֖וֹ אֶל־הַמְּזוּזָ֑ה וְרָצַ֨ע אֲדֹנָ֤יו אֶת־אָזְנוֹ֙ בַּמַּרְצֵ֔עַ וַעֲבָד֖וֹ לְעֹלָֽם׃  | But if the slave declares, “I love my master, and my wife and children: I do not wish to go free,” his master shall take him before the judges. He shall be brought to the door or the doorpost, and his master shall pierce his ear with an awl; and he shall then remain his slave for life. |

**Keli Yekar**

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| Behold he has chosen to be a slave to a slave, and he turns away his ear from listening to God. Therefore, it is only fitting that he be punished in his ear. And the one who is sold because of his thievery also requires another punishment besides slavery, for it is now apparent retroactively that slavery was never a punishment at all, since he still chooses slavery “For it is good for him with you.” How was he punished for “Do not steal” and for “For the children of Israel are My slaves and not slaves to slaves” (Bava Kama 116b)? …The reason the piercing is specifically at a door or a doorpost is because after six years the Torah gives him the opportunity to go from slavery to freedom, and “the door turns on its hinges and the lazy one does not wish to go out (cf. Mishlei 26:14). This is like someone who sits in prison, and they give him the opportunity by telling him “Run for your life.” He chooses the illusory benefits that he has, for “it is good for him with his master” in terms of food and drink, and so he allows the door to remain open, and he does not wish to go out. It is therefore only proper that it is pierced at the door or the doorpost upon which is engraved the paragraph of “You shall love the Lord your God” (Devarim 6:5-9) since he says “I love my wife and my children.” Thus he has exchanged the love of God for the love of his maidservant wife, and therefore it shall be pierced at the doorpost. . . .Besides all these reasons, there is in this matter a good allusion to those who are blind (העורים) in the camp of the Hebrews (העברים), who all their days go through all types of slavery, suffering and pain in order to obtain illusory wealth. For that wealth he “sells” himself as a slave for life. He claims that he is compelled to earn silver and gold for the sake of his wife and children and that he is accumulating it for their benefit, and he does not attempt to go out free all his days. | והרי הוא בוחר להיות עבד לעבדים ומסיר אזנו משמוע בקול ה' אז דין הוא שילקה באזנו. והנמכר בגניבתו צריך ג"כ עונש אחר מן העבדות כי אגלאי מילתא למפרע שאין העבדות אצלו שום עונש שהרי עדיין הוא בוחר בעבדות כי טוב לו עמך והיכן ענשו על לא תגנוב ועל כי לי בני ישראל עבדים ולא עבדים לעבדים (ב"ק קטז:) . . . **וטעם לרציעה דווקא בדלת ובמזוזה,** לפי שאחר שש פתחה לו התורה פתח לצאת מעבדות לחירות והדלת תסוב על צירה והעצל אינו רוצה לצאת, כמי שיושב בבית האסורים ופותחין לו פתח לאמר לך המלט על נפשך כך הוא בוחר בטובות המדומות שיש לו כי טוב לו עמו במאכל ומשתה על כן הוא מניח הדלת פתוחה ואינו רוצה לצאת, דין הוא שירצע בדלת או על המזוזה שחקוק עליה פרשת ואהבת את ה' אלהיך, והוא אומר אהבתי את אשתי ואת בני, והרי הוא מחליף אהבת השם יתברך באהבת אשתו השפחה ע"כ ירצע במזוזה. . . . מלבד כל הטעמים הללו יש בענין זה רמז נכון לכל העורים שבמחנה העברים הנושאים כל ימיהם על שכמיהם כל מיני עבדות ותלאות ומכאובות כדי להשיג הקנינים המדומים, ואל אותן הקנינים הוא נמכר לעבד עולם וטוען שהוא מוכרח לעשות בכסף ובזהב בשביל אשתו ובניו וכי הוא מרבה בשבילם ואינו מבקש לצאת לחירות כל ימיו.  |