



# *Parshas Mishpatim, Shekalim*

## **FRIDAY NIGHT, FEBRUARY 13**

- » Mincha/Kabalas Shabbos/Maariv 5:50 PM
- » Candles 5:52 PM
- » Sunset 6:10 PM

## **SHABBOS DAY, FEBRUARY 14**

- » **Shacharis 8 AM followed by Kiddush at the home of Rabbi & Rebbetzin Rich, 7119 Bremerton Ct. Men & Women are encouraged to come.**
- » 15-min Pirkei Avos Shiur for Women and Kedushas Levi Chabura for Men following Kiddush
- » **Parsha Deep-Dive** with Rabbi Yaakov Rich in Rich home 5:00 PM
- » Women & Children S"Y at Rich Canceled this Shabbos
- » Mincha 5:40 PM
- » Sunset 6:11 PM
- » Maariv 6:53 PM
- » Shabbos Ends (50 min) 7:01 PM
- » Rabbeinu Tam (72 min) 7:24 PM

**A WISE MAN WOULD SAY: "YOUR FRIENDS TELL ME WHO YOU ARE, YOUR ENEMIES TELL ME WHO YOU ARE NOT."**

## **REFUAH SHELAIMA**

### **Men**

- » Daniel Ze'ev ben Miriam (Brother of Josh Rothstein)

### **Women**

- » Layah Leilech bas Shulamis (Friend of Shira Martin)
- » Devorah bas Heni (Friend of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)

## **KIDDUSH SPONSORSHIP**

- » Kiddush is co-sponsored by the members of the GKC.

## **CTC SCHEDULE OF SHIURIM/TEFILLAH (Week of Feb 15, 2026)**

- » Gemara Zevachim, Mon - Fri, 6:00-6:30 AM
- » **Shacharis, 6:30 AM**
- » Amud HaYomi Sanhedrin: Sunday - Friday, 12 -1 PM, On Zoom with Rabbi Yaakov Rich. Email Rabbi Rich for the link.
- » Shemone Perakim 7:30 PM
- » Maariv 8:00 PM

- » Mishnayos Shabbos (Sun-Thur) 8:15 PM

## **TIDBITS**

Parashas Mishpatim • February 14th • 27 Shevat 5786

This week is Shabbos Mevorchim Chodesh Adar. Rosh Chodesh is this Tuesday & Wednesday, February 17th-18th. The molad is early Tuesday morning at 3:50 AM and 12 chalakim.

The first opportunity for Kiddush Levanah is at 8:30 PM EST on Thursday night, February 19th. The final opportunity is Monday night, March 2nd.

Mishe'nichnas Adar marbin b'simcha - as we enter Adar we increase in joy.

Over the Shabbosos leading up to Purim and Pesach, four Shabbosos are designated for the leining of the Daled Parshiyos - four special maftir aliyos and haftaros. On these Shabbosos, Av Harachamim is omitted and the Kel Malei (recited before Mussaf by one who has yahrzeit upcoming) is also not said.

This week we lein the first of the Daled Parshiyos, Parashas Shekalim. Many congregations say yotzros at Shacharis. Two Sifrei Torah are taken out and Parashas Shekalim (Shemos 30:11-16) is read from the second sefer as maftir. The haftarah of Parashas Shekalim is leined. Many shuls say yotzros during chazaras hashatz of Mussaf.

This week, the week of Parashas Mishpatim, is the sixth and final week of Shovavim.

Shabbos Parashas Zachor is in two weeks, Shabbos Parashas Tetzeveh, February 27th.

Taanis Esther is on Monday, March 2nd.

Purim is on Tuesday, March 3rd.

MISHPATIM: Laws of Jewish Slaves • Murder • Kidnapping • Cursing a parent • Injury and damages • Killing or maiming slaves • Killing a fetus • Theft • Ones u'Mefateh • Witchcraft • Bestiality • Avodah Zarah • Bechor of animals • Hashavas Aveidah • Shemittah • Shabbos • Do not mention other gods • Shalosh Regalim and Aliyah L'regel • Hashem promises (after the sin of the eigel) to send an angel to protect Bnei Yisrael and that they will conquer the nations of Canaan • Commandment to destroy the idols of Canaan • Promises of good life in the Land • One altar and twelve monuments are built and sacrifices brought • Moshe reads from Bereishis until Matan Torah to Bnei Yisrael • Na'aseh V'nishma • Moshe, Aharon, Nadav, Avihu, and the elders

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feast while seeing a vision of Hashem • Moshe ascends the mountain for forty days and forty nights • The nation sees the glory of Hashem atop the mountain • See Taryag Weekly for the various mitzvos in this week's Parashah.

**Maftir - Parashas Shekalim (Shemos 30:11-16):** The Bnei Yisrael are to be counted through shekalim to avoid counting the people directly • Only men twenty years of age and above are counted • Rich or poor, they must donate specifically one-half shekel coin • The shekalim should be used towards expenses of the avodah in the Beis Hamikdash.

**Haftarah:** The special haftarah for Parashas Shekalim (Melachim II 11:17 [or 12:01] - 12:17) describes the contributions of the Bnei Yisrael to the Beis Hamikdash, in the campaign led by King Yeho'ash and Yehoyada the Kohen Gadol.

**Parashas Mishpatim:** 118 Pesukim • 23 Obligations • 30 Prohibitions

1) Abide by the laws of Jewish slaves. 2-3) A master or his son should marry his Jewish maidservant, and if not, facilitate her redemption. 4) Do not resell a maidservant. 5) Do not withhold from a wife or a maidservant clothing, sustenance, or marital needs. 6) Do not wound a parent. 7-8) Beis Din shall mete out the death penalties of chenek (strangulation) and cherev (beheading) when applicable. 9-10) Beis Din shall assess k'nasos (fines) and judgments regarding damages caused by animals. 11) Do not eat from a goring ox that was sentenced to death. 12-15) Adjudicate the laws of monetary damages resulting from a bor (open pit i.e., a stumbling block), aish (fire), private animals, and theft. 16) The laws of a shomer chinam (unpaid watchman). 17) Adjudicate monetary disputes. 18-19) The laws of a shomer sachar (paid watchman) and sho'el (borrower). 20) A seducer must pay a k'nas (fine) and marry his victim. 21) Beis Din must execute a sorceress. 22-23) Do not antagonize a convert monetarily or even verbally. 24) Do not antagonize a widow or an orphan verbally. 25) Lend money to one in need. 26) Do not harass a borrower who isn't able to repay. 27) Do not loan with interest. 28) Do not curse Hashem or a Beis Din. 29-30) Do not curse duly appointed Rabbinic or civil leaders. 31) Do not alter the order of the separations of bikkurim, terumah and ma'aser. 32) Do not eat meat of a tereifah (fatally ill animal). 33) A Beis Din must not hear from one disputant absent the other; do not accept lashon hara as truth. 34) Do not accept testimony from an evildoer. 35) Do not convict one to death with a single vote majority. 36) A judge must not blindly accept the opinion of others. 37) Beis Din

shall render decisions following the majority opinion. 38) Do not favor the destitute party in judgment out of compassion. 39) Help unburden your friend or his animal. 40) Judge even an evil person fairly and justly. 41) Judge based on at least two kosher witnesses (and not on circumstantial evidence). 42) A judge may not accept bribes. 43) Render shemittah fruit hefker (ownerless). 44) Do not perform melachah on Shabbos. 45) Do not swear in the name of foreign gods. 46) Do not convince others to serve foreign gods. 47) Bring the korban chagigah during the shalosh regalim. 48) Do not bring the korban pesach while in possession of chametz. 49) Do not leave over from the sacrificial cheilev of korbanos. 50) Bring bikkurim from the first newly ripened shivas haminim to the Beis Hamikdash. 51) Do not cook milk and meat together. 52) Do not make peace with the seven Canaanite nations while they engage in idol worship. 53) Do not enable idol-serving nations to dwell in Eretz Yisrael.

**An eye for an eye, a tooth for a tooth (Shemos 21:24)**

According to its literal translation, this pasuk is stating that one who damages the eye of another person should have his eye damaged in return. However, the Gemara (Bava Kamma 83b-84a) explains the pasuk to mean that the perpetrator is merely subject to monetary compensation and he pays the value of the eye as punishment. Why did the Torah describe the punishment so graphically, when in truth only the monetary value of the eye is demanded?

The Chazon Ish explains as follows. Although the punishment for murder is execution, the Gemara teaches that a Beis Din who metes out a death penalty more than once in 70 years is considered "blood-thirsty", as we seek leniency in such cases. Although capital punishment is rarely meted out for the crime of murder, the harsh punishment described indicates the gravity of the crime. So too, in our pasuk, the Torah describes the punishment for injuring another in a gruesome manner in order to stress the crime's severity. One must be careful to avoid causing any pain to a fellow Jew, a serious matter deserving of serious consequences.