

בעזה"ת
An excerpt from



פרשת משפטים

לזכות הרה"ח הרה"ת ר' עקיבא גרשון בן רחל בתי שיי
לרפואה שלימה וקרובה
ושימשיך בשליחותו מתוך בריאות הנכונה בפשטות
לאורך ימים ושנים טובות

משפטים

The Torah Way

Parshas *Mishpotim* begins with the *possuk*, “And these are the laws that you shall set



before them.” We learn from this *possuk*, that if a *Yid* has an argument with another *Yid*, he must bring the matter “before **them**,” before the *Yiddishe beis din*, and not to the non-Jewish court.

What if a *Yid* knows that in his particular case the non-Jewish court judges the same way as the *Torah* does, can he go then to the non-Jewish court? The *halacha* is, that even then, he may not go to the non-Jewish court.

Question – We could understand why going to the non-Jewish court is forbidden when they judge **differently** than the *Torah* way. But why is it forbidden when they judge the same way as the *Torah*?

Answer – Someone who follows the non-Jewish court, does the law **because it makes sense** and because the non-Jewish court is saying so, not because this is the **Torah’s ruling**. Once he starts listening to them, he will continue listening to them even when they rule **against** the *Torah*. The *Torah* therefore forbids us from going to their judges altogether.

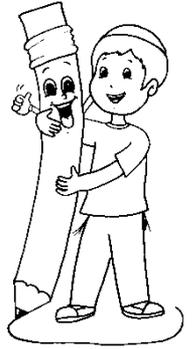
Lesson – Our *yetzer hara* works in a similar way. The *yetzer hara* doesn’t come to a child and tell him straight out, “Hey, go do an *aveira!*” He first comes and tells him, “Hey, that’s a nice *mitzva* to do, you can do it.” And once he gets us listening to him, he gradually tells us to do an *aviera*. We must watch out for the *yetzer hara*’s tricks and make sure to do **all** Hashem’s *mitzvos!* And not just because they make sense, but because **Hashem** commanded us to do them!



(Based on Likutei Sichos vol. 3 p. 899)

שבת ויום טוב
צבר' תורה

Let's Review...



What does this week's *parsha* speak about?

What question do we have?

What is the answer?

What lesson can we learn from this week's *parsha*?
