

read the words of the covenant; the people responded that they will fulfill it all. Blood was sprinkled as a covenant. Moshe ascended with Aharon, Nadav and Avihu and the 70 elders; they perceived sapphire, the purity of the heavens. G-d called Moshe up the mountain to give him the luchot, the Torah and the Mitzvot. The cloud of G-d was on the mountain, the vision of G-d like a consuming fire. Moshe was there 40 days and 40 nights.

The covenant that we will be His people is sealed. Moshe will ascend the mountain to receive the fullness of the Torah and the inscription of the 10 Commandments on stone. With that, we will be ready to continue on our journey to the Land of Israel, building a society of relationship to G-d and ethical treatment of people. And leaving Egypt and its abuse of power and of people behind. ■

**Maftir is special for Parshat Shekalim,  
Exodus 30: 11-16**



## STATS

18th of 54 sedras; 6th of 11 in Sh'mot  
Written on 185 lines in a Torah (31st)  
33 parshiyot; 6 open and 27 closed  
118 p'sukim - ranks 22 (5th in Sh'mot)  
1462 words - ranks 31 (7th in Sh'mot)  
5313 letters - ranks 37 (8th in Sh'mot)  
Mishpatim's p'sukim are among the shortest in the Torah.



## MITZVOT

MISHPATIM has 53 mitzvot; 23 positive and 30 prohibitions.  
Only 3 sedras have more mitzvot - Ki Teitzei (74), Emor (63), and R'ei (55).

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## A SHORT VORT

BY RABBI CHANOCH YERES

RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

### In memory of my father on his yarzheit - Rabbi Yitzchak Yeres zt"l - 28 Shevat

אם כסף תלה את עמי את העני עמך (כב:כד)

"If you lend money to My people, to the poor who are with you." (22:24)

What does it mean "the poor who are WITH you?

Rabbi Mordechai Benet (1763-1829, Nickolsburg), upon explaining this pasuk quotes the Talmud (Pesachim 8a). "If one gives money to a poor person and states that his intention in this act is in order for his son to be blessed with long life, such an act of charity is complete, and the giver is wholly righteous." Why according to this Talmud is the giver offering such a request? There is no mention that his son is even ill. The answer must lie in the fact that the giver wishes to avoid any embarrassment to the poor person for receiving this handout. It is the giver who is requesting assistance by asking for a blessing for his son. "You will do me a favor by receiving my gift to you." The Talmud attributes such a giver as "wholly righteous."

The Chatam Sofer (Rabbi Moshe Sofer 1762-1839, Pressburg) continues this thought and suggests that the pasuk is teaching us the importance of helping the poor with sensitivity. One should give charity as if the poor is "WITH you", as if he is a part of you, a fellow member of the Jewish people, meaning, it should be done as if the poor individual is doing YOU the favor and not the reverse.

Shabbat Shalom