

Parashas Mishpatim

GHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

פרשת משפטים - שקלים

כ"ה שבט תשפ"ו / February 12, 2026



מברכים חודש אדר

Tuesday & Wednesday, February 17 & 18, 2026

The Gemara teaches that just as fish live only in water, and the moment they are taken onto dry land they die, so too with Yidden: when they separate themselves from the Torah and its mitzvos—which are compared to water—they lose their very source of life.

Just as fish multiply in the water, especially during the month of Adar, the same is true of Yidden. In Adar, Torah increased and was strengthened twice:

Moshe Rabbeinu was born in the month of Adar, and the Torah is called by his name, as the pasuk says, "זכרו תורת משה עבדי."

During the month of Adar, in the days of Mordechai and Esther, the Yidden accepted the Torah once again, reaffirming it with love and commitment.

פרשת שקלים

During the times of the Beis Hamikdash, every Yid, twenty and above, was obligated to bring a מחצית השקל - half shekel, that was used to purchase Korbon Tziburs, Temidim, Mosufim, Lechem Hapanim, etc. Since the Korbon Tzibur started being sacrificed from Rosh Chodesh Nissan, they started collecting the money a month prior.

Who is obligated?

The Rambam said that it is a חוב - an obligation for every Yid to separate a Machatzis Hashekel. Even a pauper who doesn't have money needs to sell his own clothes in order to obtain a Machatzis Hashekel, as it says "העשיר לא ירבה והדל לא ימעט" - a rich man shouldn't increase his donation, and a poor man shouldn't decrease.

The Greatness of Shabbos Shekalim

The Gemara says that Moshe Rabbeinu asked Hashem, "How will you lift the Yidden when they are in Galus - exile?" Hashem replied, 'when they will they read Parshas Shekalim.'

The Medrash writes (תנחומה פ כי תשא): Moshe Rabbeinu asked Hashem that, after he dies, how he would be remembered. Hashem replied: 'Every year when the Yidden will read Parshas Shekalim, it will be as if you are standing there with them and lifting the heads of Yiddishe Kinder!'

The Importance of Hearing The Four Parshas

Maran Reb Aharon of Belz zt 'l made sure that his rebbetzin heard the 'leining' of all four parshas.

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WHAT'S HAPPENING IN BELZ

On Tuesday, כ"ג שבט, the Yahrzeit of the Mittler Rav zt"l, the Belzer Rebbe shlita lighted Yahrzeit candles before davening Maariv and recited Kaddish. Maariv was followed by a 'lekech and bronfen,' Divrie Torah, and heartwarming niggunim.

A yahrzeit seuda was held at the Hachnosos Orchim House in Belz, Ukraine, where many chassidim traveled to daven at the tzion of Maran Reb Yehoshua of Belz zt"l, on the day of his yahrzeit. They should have 'Gepoilt ales Gitz!'



Slobodka Rosh Yeshiva Visits Belz Yeshiva

The Belz Yeshiva Ketana in Bais Chalkiya were honored with a visit by Hagoan Harav

Dov Landau shlita, the Slobodka Rosh Yeshiva. Harav Landua 'farhered' – tested the bochurim on what they were learning and תתחזו את them with warm brochos for



EVERYONE LOVES A GOOD STORY

especially a Chassidische story..

האלקים ויאכלו וישתו (משפטים כד:יא)

They gazed at Hashem, yet they ate and drank.

The holy Baal Shem Tov once stayed at a guest house together with the 'Nodah B'Yehudah.' In the interim, the host came in to ask a question on the Kashrus of a bird. The Noda B'Yehudah took the bird in his hand and turned it around, back and forth, and rendered it Kosher. The Baal Shem Tov exclaimed: "We saw right away that it is kosher since Hashem's name shone from it!" ויחזו את האלקים - when one sees the name of Hashem shine, then ויאכלו וישתו - one is allowed to eat and drink from it.

ועבדתם את ה' אלקיכם וברך את לחמך ואת מימך והסרת ממחלה מקרבך (משפטים כג:כה)
You shall worship Hashem, your G-d, and He shall bless your bread and your waters, and I shall remove illness from your midst.

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**EVERYONE LOVES A GOOD STORY,
ESPECIALLY A CHASSIDISHE STORY**
continued

The Rebbe, Reb Hershel of Ziditchov זצ"ל, was once unwell, and his doctors prescribed a certain medication. He refused to take it.

One of his close talmidim explained: Why does a person need to eat at all? Food contains holy ניצוצות—sparks of kedushah—and when a person eats with proper intent, he elevates and sanctifies those sparks. As the Baal Shem Tov explains the pasuk in Tehillim (107:5), “רעבים גם צמאים נפשם בהם תתעטר”—a person feels hunger because neshamas are hidden within food and require a tikkun, a spiritual rectification.

At times, however, a neshama does not merit to be enfolded in ordinary food that people eat. Instead, it becomes embedded in plants or substances that are not normally consumed. Hashem, in His kindness, arranged that medicines are produced from these growths, allowing those neshamas to receive their tikkun when Yidden take medication.

When the Mittler Rav זצ"ל later retold this story, he added: “We must daven that Hashem help the nitzotzos we are meant to rectify be found in ordinary food, and not in medicines.”

This idea is alluded to in the pasuk: “ועבדתם את ה' אלקיכם וברך את לחמך”—when a Yid serves Hashem properly, he merits that the sparks he must elevate are found in simple food. “ואת מימך והסרת מחלה”—the blessing comes through what he eats and drinks, and as a result, “מקרבך”—he remains healthy and has no need for medication.

מדבר שקר תרחק (משפטים כג:ז)
Distance yourself from a false word.

A town near Stolin was searching for a reputable shochet. One day, a shochet came before the city's Rav and presented his kashrus certification. The Rav examined him, tested his knowledge, and observed his smooth, confident handling of the knife.

Satisfied, the Rav told him that since many Stoliner Chassidim lived in the town, and he wished all the townspeople to rely on him, it would be advisable for the shochet to seek the approval of the Stoliner Rebbe, who lived nearby.

The shochet traveled to Stolin on Erev Shabbos. He reasoned that if he entered the Rebbe, then he would be expected to participate in all the Shabbos tefillos and tishen. As he was not accustomed to that, he decided to wait until Motzei Shabbos to visit the Rebbe.

On Motzei Shabbos, after waiting the amount of time it would take to travel from his home to Stolin, he went in to the Rebbe. He explained that he had come to seek the Rebbe's approval to serve as shochet in the town.

The Stoliner Rebbe asked him, “When did you arrive in Stolin?”

“Just now,” the shochet replied.

The Rebbe said to him: “Had you told me the emes – truth, that you arrived before Shabbos but found it difficult to participate in all the tefillos and tishen, I would have given my approval, for I do not seek honor. But since a lie left your mouth, I cannot grant you approval as a shochet for that town.”

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THE REBBE'S TORAH

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר ה' נעשה ונשמע (יתרו כד:ז)

He took the Book of the Covenant and read it in earshot of the people, and they said, "Everything that Hashem has spoken, we will do, and we will obey!"

The truth is that as long as a Yid is alive in this world, he can fulfill all the mitzvos. Once he departs from this world, however, he can no longer perform mitzvos on his own. This is true of an ordinary person.

But a father who leaves behind children and grandchildren, and a rebbi who leaves talmidim, are different. All the mitzvos and maasim tovim performed by their children and students carry a koach—a spiritual power—that affects the father and the rebbi themselves. Even after they have left this world, they continue to rise higher and higher, through the merit of their descendants and talmidim.

This is what the Yidden meant when they said, "כל אשר דבר ה' נעשה ונשמע." As long as we exist in this world, we will actively fulfill everything Hashem commands—"נעשה." And when we ascend to the Next World, it will be "ונשמע"—we will "listen" to, and derive merit from, the Torah and mitzvos performed by our children and our talmidim in this world.

When the Yidden said "נעשה ונשמע," they understood "נעשה" as referring to this world, and "נשמע" as referring to the World to Come. But Hashem said: It is not so. The Malach HaMaves has no power over Yidden. Even after they depart from this world and ascend to the World to Come, they are still "נעשה ונשמע." For when a father leaves descendants

and a rebbi leaves talmidim, it is considered as though they themselves continue to fulfill mitzvos—even in the Next World.



THIS WEEK'S VORT

פרשת משפטים

ואלה המשפטים אשר תשים לפניהם..(משפטים כא:א)
And these are the ordinances that you shall place before them.

Rashi says אשר תשים לפניהם - and not for the Nations.

By Yidden, first comes Yesurim - afflictions, and afterwards peace. The opposite is by the non-Jews. "תחילתן שלום וסופן יסורין" - first is peace and afterwards affliction. This is alluded to in Rashi. "ואלה המשפטים" - the afflictions "אשר ולא לפני" - comes before peace, but "עכו"ם" - for the Nations, it's the opposite.

מלאתך ודמעך לא תאחר, בכור בניך תתן לי (משפטים כב:כח)
Do not delay your fullness-offering or your priestly heave-offering; the firstborn of your sons shall you present to Me.

The passuk says "מלאתך" - a person who promises tzedakah when everything goes well for him, and also, "ודמעך" - when he cries from tzaros, and he promises tzedakah. He always needs to remember "לא תאחר" - do not procrastinate from paying your pledges because one who postpones paying what he promised, then chas v'shalom, "בכור בניך תתן לי" -as Chazal say: "בעוון נדרים בניים מתים" - one who delays paying his pledges, his children will chas v'shalom be torn away from him.

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THIS WEEK'S VORT

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ואנשי קודש תהיון לי...טרפה לא תאכלו (משפטים כב:ל)
People of holiness shall you be to Me...do not eat non-kosher.

If you will be אנשי קודש—if you conduct yourselves with holiness—then טרפה לא תאכלו: you will not be confronted with the challenge of eating forbidden foods. As the Gemara states (חולין ו), “צדיקים אין הקדוש ברוך הוא מביא תקלה (על ידם)—Hashem does not cause righteous people to stumble through sin, referring specifically to matters of forbidden foods.

אם יום או יומים יעמד לא יקם כי כספו הוא (משפטים כא:כא)
But if he will survive for a day or two, he shall not be avenged, for this is his property.

The passuk says אם יום או יומים יעמד - if a Yid davens only on Rosh Hashanah and on Yom Kippur, כי לא יקם - don't take revenge in him, since he is busy earning parnassah a whole year, so he can't daven ehrlich.