

A-93 [Running commentary on Sidra in place of sermon]

A-93

I - (beginning) - The Hebrew Slave

A- 328 - comes from 328 - to work. Means bondman, slave, servant

B- The brutality of Greeks & Romans to slaves. The cruelty of some Americans to Negro slaves less than 100 yrs. ago (Fugitive Laws)

C- Jewish Law - humane.

1. Fugitives protected

2. One pillow for 328 and 1311 - 328 gets it.

3. Can't even insult 328 or hurt his feelings.

וְיָדַעְתָּ כִּי אִישׁ אֶלֶף וְאֶתְּמַלְאָהּ בְּכֶסֶף וְכֶסֶף לֹא יוֹצֵא אֶת אִישׁ אֶלֶף
i.e. slave is your brother, not chattel.

4. Physical injury of a slave - even a pagan - automatically gave him his freedom.

5. So humane was Slave Law, that Rabbi's exclaimed:
וְכִי יִשְׁלַח אֶת אֶתְמַלְאָהּ בְּכֶסֶף וְכֶסֶף לֹא יוֹצֵא אֶת אִישׁ אֶלֶף

D. General attitude towards slavery.

1. Torah frowned on it. ~~and~~ A concession to social organization.
א וְיָדַעְתָּ כִּי אִישׁ אֶלֶף וְאֶתְמַלְאָהּ בְּכֶסֶף וְכֶסֶף לֹא יוֹצֵא אֶת אִישׁ אֶלֶף

2. whereas Code of Hammurabi (by 1300 of Abraham's days)
decrees cutting off of ear of slave who tries to escape because
he wants freedom, Torah commands boring of ear as sign
of disgrace for slave's rejecting freedom. If slave wanted
to remain for more than 6 yrs, ear bored as sign that he
rejected what he heard at Sinai that
and ~~he~~ פ. 328 פ. 1311 וְכֶסֶף לֹא יוֹצֵא אֶת אִישׁ אֶלֶף

II- (14)-

A- Principle of Retaliation - 751 / 18 181 / 18 .

In the Code of Hammurabi - literally, and class discrimination (barbaric caricature of justice) with us - an ancient law, undisputed by any of 1818 that 1818.

- 1- Hassidei "proof" - letters following 1818 me 1818
- 2- Principle of Retaliation - Not two, but me to me...
- 3- Equality before the law - organs of ^{pleasant} ~~pleasant~~, aristocrat, scholar, ignoramus - all same. (that is, value of the organ, never more or less than)

B- Public Safety Laws

- 1- Laws disciplined ~~Man's~~ Individual's attitude to community.
- 2- Torah insisted upon Man's responsibility for causing damage, yet was liberal. Thus law prohibiting man (and making him responsible for) passing or digging ditch on public property.
- 3- In addition to community responsibility, concern for safety of human being per se - Mitzvah of 1818 even on private property.

4- Laws of 1818 :

a) or only an illustration, used because of Biblical agricultural soc.

b) 2 classifications.

1. 1818 - record of being a hazard
 - if killed human, or killed, owner absolved. An accident.
 - if other animal, owner pays damages to 50%.
2. 3718 1818 - 3 times, constitutes public hazard.
 - if other animal, owner pays 100% damages. Responsible
 - if human, or killed, owner theoretically deserves capital punishment (moral responsibility), but since it is a sin of omission, gets away with state fine.

- All these laws show Torah's respect for human life, public safety, and private property.

III -

Ch. 22 - The Stranger

A - The prohibition vs. oppression or persecution of Strangers - contrast w. Greeks vs Barbarians, + "survivors" in Mid-west, + general new anti-alien tendency in America

B - פִּדְיוֹן חַיִּים - דַּם אֶלֶם - can't even remind him that he's really an alien, just "tolerated". The Torah knew of no McCarran Act. Must treat stranger greatest respect.

C - Reason: פִּדְיוֹן חַיִּים - דַּם אֶלֶם - historical experience should teach you sympathy with downtrodden.

- Rashi + Ibn Ezra: since you know pain of oppression, don't do it to others (refers to דַּם אֶלֶם)

- Ramban: That merely means a sense of identification - I shouldn't do it to him because I identify myself with him, wouldn't like it to happen to me. That is a psychology, ~~and~~ basically selfish reason. Actually, meaning text is religious + spiritual - the פִּדְיוֹן חַיִּים - דַּם אֶלֶם refers not to previous verse, דַּם אֶלֶם, but to following verses - וְאַתָּה יִשְׂרָאֵל יְהוָה אֱלֹהֶיךָ יְהוָה אֶחָד. History has taught you the religious principle that God helps the lonely, supports the downtrodden. Not psychology, identification, but ethical rightness + relig. idealism. Don't oppress lonely alien, because God is with him, soothing his pained soul.

- Note sequence sentences: ... וְאַתָּה יִשְׂרָאֵל יְהוָה אֱלֹהֶיךָ יְהוָה אֶחָד

Then יְהוָה אֱלֹהֶיךָ יְהוָה אֶחָד. i.e. persecution lonely + lonely is equivalent to idolatry, because when do so forget God is the home of the stranger, must support widow, father orphan.

A) Maimonides - *moderation* or *moderation*.
See it in this *Sidra* in two matters - the problem
of majority - and the problem of justice.

B) *aside from the purely legalistic principle that "majority wins", that in case of doubt*
majority determines conclusion, we have here a basically
democratic principle.

we follow
the majority. Thus, the majority of judges decides a
case, and a king or High Priest or Potentate or other
powerful figure can never cast two votes or veto a majority.
on the same principle - one may not issue a decree
which a majority of the
people cannot accept. Majority thus establishes the
rule.

But *majority* sometimes degenerates into rule of masses.
Democracies sometimes loses in culture + in ethics what
they gain in politics + freedom. The masses begin
to establish facts, manners, then morals + ethics,
+ eventually Truth. We begin to hear dissent....
∴ Torah: *principle - numbers do not matter.*

Second: Impartiality in Justice. Solomon
said, all dictatorships gave preference to rich + powerful.
One certain religion causes this, gives it to poor,
~~as another~~ (Kingdom Heaven), or as a
certain political relg - pref. for labor-class.
We - Justice: and then
Golden Rule.

V - MINA - Meat + Milk

A - Halacha -

- 1 - refers to any meat, any milk - אכל ושתה בשר
to make it sound barbaric - (cheese is mother's milk)
- 2 - 3 times Shema - for בשר, חלב, ודבש

B - Reasons

- 1 - Maimonides - it was a pagan custom at idol-holidays.
"an observance fit + day is not only to distinguish us
from idol worshippers long gone, but to constantly
remind us that we are G-d's people, holy, not to
come close to the realm of idolatry + the
profanity, vulgarity + licentiousness it entailed.

- 2 - Ibn Ezra - even the wisest do not understand.
"אין אדם יכול להבין" - Our ignorance of this
particular reason should not discourage observance.
Faith + Religion means belief that G-d's commandments
are just + good. We follow a physician's prescriptions
+ diets without knowing all reasons. Certainly the
Greatest Healer of all, ה' אלהינו, deserves to
have his prescribed diet laws followed.