

is that the water from the rain didn't wrinkle his psyche at all. What bothered him about the sink? The answer is that he assumed somebody would do something about it, it would assume that things must be a certain way, and then our expectations are not met, fits of disappointment and resentment can blind us to the possibility of feeling any happiness!

Rabbi Yisrael Reisman describes an incident that occurred when he was a young Yeshiva student. He had positioned himself in his dorm room so his bed would be adjacent to the sink. The sink, he soon discovered, had a constant drip which he promptly reported to the powers that be. Understanding that it was just a minor repair, he assumed it would be taken care of pronto. The next few nights he lay awake tossing and turning to the dripping faucet becoming more upset, frustrated and resentful.

Finally, after a couple of days, the janitor arrived. It was a loose washer. The whole thing took a few moments and cost next to nothing. The dripping was finally over. That very evening there was huge rain storm and as he lay there in bed ready for a good night's sleep, he became aware of the dripping from the roof to the window sill below the same constant drip-drip and it didn't bother him a bit.

He wondered why one drip sound stirred him so and the other had zero effect. He concluded that the dripping sound was not what was actually annoying him. The proof would be done right away, that his request would be fulfilled and honored swiftly etc. And it wasn't...it wasn't true!

I once heard from Rabbi Yitzchok Kirzner two words that he called "the secret to happiness". Admittedly, at the time I felt it sounded rather negative. Over many years, though, I have grown in appreciation for the wisdom of his insight. I share it often with my children and myself too. It's a hard pill, "Expect Nothing!" (Rabbi Label Lam)

For the Love of Torah

Mendel was a staunch *hasid* of R' Yehudah Aryeh Leib Alter, the Rebbe of Ger, best known by the name of his works on Torah and *Gemara*, *Sefat Emet*. Mendel and his partner Shraga, who was a *mitnaged* (an opponent of *hassidut*), had shared the managing of their business amicably for several years, but it happened once that a difference of opinion arose, leading to a bitter argument between the two. Mendel was quite certain that his partner was in possession of a significant sum of money which belonged in his pocket, and Shraga was equally sure that the money was rightfully his. The two agreed to have the matter decided through a *din Torah*, and Shraga was amenable to having the *Sefat Emet* preside over their case.

Finally, the appointed day came and the two partners arrived in Ger. When it was their turn to enter the room, the *Sefat Emet* closed the *Gemara* from which he had been studying and prepared to receive the two litigants. To the surprise of all those present, none more than his legal opponent and partner Mendel, Shraga announced, "Rebbe, there is nothing to judge. I waive all my claims!" and he exited.

This shocked all those who knew how heated the argument had been. How could he retreat from his position so abruptly, relinquishing claim to the money he had so vociferously declared belonged to him?

Shraga explained, "When we came into the room, the Rebbe was learning, and when he had to close the *Gemara* in order to hear our case, I saw a look of acute pain on his face. His yearning for Torah was so intense, and the *bitul Torah* caused him such anguish, that I decided that no amount of money in the world is worth causing the Rebbe this pain. Therefore, I withdrew my claim!" (A *Mazeldig Voch*)

The Lorraine Gammal A"K Edition
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SHABBAT

MISHPATIM ☆ ןηfψ□Π♣9fN□, □X♥↑

SHABBAT SHEKALIM ןη□κ♦ε♣α, □χ♦α

Haftarah: Melachim II 11:17 - 12:17

FEBRUARY 24-26, 2016 29 SHEBAT 5776

Friday Minhah: 5:24 pm	Shaharit: 5:37, 6:40, 8:30, 9:15 am
Candlelighting: 5:24 pm	Morning Shema by: 8:43 am
Evening Shema after: 6:22 pm	Shabbat Class: 4:00 pm
	Shabbat Minhah: 5:00 pm
	Shabbat Ends: 6:23 pm (R"Y) 6:55 pm
	These times are applicable <u>only</u> for the Deal area. Sunday Minhah: 5:25 pm

This bulletin is dedicated l'ilui nishmat Yaffa bat Kayla – in memory of Karen Mizrahi – by her husband and children

Rosh Hodesh Adar will be celebrated on Sunday & Monday, February 26 & 27.
Mabrook to Jack & Grace Marcus on the engagement of their daughter, Bridgette, to Max Zevi.
Mabrook to Richard & Katy Hazan on the birth of a baby boy. Mabrook to the grandparents, Ralph & Sharon Hazan.
Condolences to the Mizrahi family on the passing of Karen Mizrahi.

A Message from our Rabbi

”כִּלְאֵלְמַנָּה וְיָתוּם לֹא תַעֲנוּן”

“You shall not persecute any widow or orphan.” (Shemot 22:21)

Rashi explains that the prohibition against hurting a widow or an orphan applies to persecuting any man, but the Torah speaks of the case that is most common. It is usually the widows and orphans that are hurt. The Torah uses the word “te’anun,” which is plural and switches to the word “te’aneh,” which is singular. This teaches us that those that stand by while an individual is causing pain to an orphan or a widow and doesn't come to their defense, it is considered as if they persecuted the orphan or the widow. Let's hear a story.

The teacher in the yeshivah was drinking a glass of tea, keeping a watchful eye on his students. Suddenly, a fight broke out between two of his young students. After the teacher shouted at them to stop their battle, one of the children - little Shlomo, the son of one of the wealthier townspeople – told the teacher that it was little David, an orphan, who had started the fight. Without inquiring as to the truth of that claim, the teacher walked over to David and slapped him hard across his face, and then went back to drinking his tea.

Sitting next to David was a boy named Yosef Berele, with whom he would review the *Gemara* each day. Yosef Berele had watched what had happened and was well aware that in reality it was Shlomo who had started up with David. He had noticed on previous occasions that the teacher would show favoritism to the wealthier children at the expense of the children of the poor.

Deeply anguished at the injustice he had just witnessed, Yosef Berele walked over to his teacher and addressed him bluntly. “I know why you punished David without investigation. It is because he is an orphan and he doesn’t have a father to defend him, and his mother is very poor and pays very little towards the Rebbi, and Shlomo’s father is rich and is the *Gabbai* of the shul and the Rebbi is afraid of him.

“But the Torah forbids this. I don’t want to learn Torah by a Rebbi who doesn’t keep the Torah,” declared Yosef Berele, who was only seven and a half years old, and he picked up his *sefarim* and walked out of the yeshivah.

His father reprimanded him and pleaded with him to reconsider. The teacher promised to mend his ways, but it was to no avail. Yosef Berele went to learn in the *Bet Midrash* among adults. A few months later, Yosef Berele fell very ill. The doctor said there was no hope.

Suddenly the child opened his eyes and said, “Father, I am alive. Please give me something to drink.” Later that day Yosef Berele related to his family what had occurred. He was about to leave this world when the father of David suddenly came from Heaven and forcefully pushed away the Angel of Death. “Don’t you know that Yosef Berele is a defender of orphans and he came to the defense of my David from the hands of the Rebbi?”

Little Yosef Berele grew up to be the famous *Bet Halevi*, the founder of the famed Brisker dynasty of Torah giants. While it often takes much courage to stand up for a defenseless victim, the rewards are very great. Shabbat Shalom. Rabbi Reuven Semah

Sealed and Delivered

This *perashah* is called *Mishpatim*. Simply translated it means ordinances. The portion entails laws that deal with various torts and property damages. It discusses laws of damages, of servitude, of lenders and borrowers, employers and laborers, laws of lost items and the responsibilities of the finder. But there are quite a few *misvot* mentioned that engage the purely spiritual quality of the Jew. Some of them deal with kosher restrictions, others with our relationship with the Almighty.

One verse that deals with the requirement of *shehitah* (ritual slaughter) begins with a prelude regarding holiness. "People of holiness shall you be to Me; you shall not eat flesh of an animal that was torn in the field; to the dog shall you throw it (*Shemot* 22:30). The question is simple. There are many esoteric *misvot* whose only justifiable reason is spiritual. Why does the Torah connect the fact that Jews should be holy with their prohibition of eating meat that was torn as opposed to ritually slaughtered?

David, a yeshiva student, boarded the flight out of Los Angeles on his way back to New York. next to him on the airplane, was a southern fellow who knew little about Judaism, and considered David a curiosity. As the plane flew eastward, he bantered

with David about Jews, religion and the Bible, in a poor attempt to display his little bits of knowledge. Hungry and tired, David humored him with pleasantries and not much talking. He was pleased when his kosher meal was finally served. The kosher deli sandwich came wrapped in a plastic tray, and was sealed with a multiple array of stickers testifying to its kosher integrity. His new-found neighbor was amused as David struggled to break the myriad seals and reveal the sandwich.

David went to the back of the plane to wash and returned to his seat. His sandwich was still on his tray, nestled in its ripped-open wrapping, unscathed. And then it dawned upon him. There is a Rabbinic ordinance that if unmarked or unsealed meat is left unattended in a gentile environment, it is prohibited to be eaten by a Jew. The Rabbis were worried that someone may have switched the kosher meat for non-kosher.

David felt that in the enclosed atmosphere of an airplane cabin, nothing could have happened. But a *halachah* is *halachah*, the rule is a rule, and David did not want to take the authority to overrule the age-old *Halachah*.

Pensively he sat down, made a blessing on the bread and careful not to eat the meat, he took a small bite of the bread, and then put the sandwich down. "Hey pardner," cried his neighbor, "what's wrong with the sandwich?"

David was embarrassed but he explained the law and then added with a laugh, "and though I'm sure no one touched my food, in my religion, rules are rules."

His neighbor turned white. "Praise the L-rd, the Rabbis, and all of you Jewish folk!" David looked at him quizzically.

"When you were back there doin' your thing, I says to myself, "I never had any kosher deli meat in my life. I thought I'd try to see if it was as good as my New York friends say it is! So I snuck a piece of pastrami, and I replaced your meat with a piece of mine! Someone up there is watching a holy fellow such as yourself!"

The *Pardes Yosef* explains the correlation of the first half of the verse to the second with a quote from the Tractate *Yebamot*. The Torah is telling us more than an ordinance. It is relating a fact. "If you will act as a People of holiness then you shall not eat flesh of an animal that was torn in the field; to the dog shall you throw it." The purity of action prevents transgressions. Simple as that. Keep holy and you will be watched to ensure your purity. Sealed and delivered. (Rabbi Mordechai Kamenetzky)

Expect Nothing

”וְשֹׁחַד לֹא תִקַּח כִּי הַשֹּׁחַד יְעוֹר פְּקָחִים וְיִסְלֹף דְּבַר צְדִיקִים”
“You shall not take a bribe, for the bribe will blind the eye of those who can see and will make righteous words crooked! (*Shemot* 23:8)

Imagine- you are reading the label of a delicious looking drink bottle before taking a sip. There in bold print is inscribed, “Warning! This drink contains traces of ‘bribery’ which causes blindness and slurred-crooked speech!” Would you still drink it?

Bribery sure sounds like nasty stuff for your mental health! It ruins judgment not only for judges but for everybody. We all make judgments every day about millions of things. In what way are we all judges? How can bribery cause us blindness?

What’s the difference between a lawyer and a judge? A lawyer is hired by one side to build a case for one position alone. He sees only the merits of his client while demonizing the other side. A judge, however, must show equal skepticism to both litigants to be able to arrive at an equitable determination about the truth.

It was reputed about Thomas Edison, when he was considering hiring a scientist to work in his lab he would invite him to lunch first and serve him a bowl of soup. Then

he would observe the man's behavior. If he would add salt before tasting the soup then he did not get the job.

Sometimes we are bribed by certain false suppositions as a lawyer assumes his client is innocent or the consumer of the soup assumes it is bland. When we wrongly