

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת משפטים
כ"ד שבט תשפ"ה
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH EXTEND YOUR WORLD

Rabbi Frand on the Parashah 3

אם בָּגַפוּ יבָּא בְּגָפוֹ יֵצֵא אִם בֵּעַל אִשָּׁה הוּא וַיֵּצֵא אִשְׁתּוֹ עִמּוֹ
*If he shall arrive by himself, he shall leave by himself; if he is the husband
of a woman, his wife shall leave with him (Shemos 21:3)*

At the very beginning of *Parashas Mishpatim*, we learn that when a Jewish slave enters his slavery as a single man, he must leave as a single man (i.e., even if his master married him off to a Canaanite maidservant while he was a slave, he must leave her when he goes free).

The term used for the single male is unusual. While in Mishnaic Hebrew, a single man is described as a *ravak*, the Torah states, “*Im begapo yavo, begapo yeitzei.*”

What does the term *begapo* mean?

The most common understanding is that this word is associated with the term *begufo*, with his body. The Torah is teaching that if he comes with just his own body, he leaves with his own body.

Rashi, however, equates *begapo* with *bik'nafo*, meaning *with his garment*. If he comes with the shirt on his back, he leaves with the shirt on his back.

Why is “with his garment” used as a description for a single man?

A single person’s world ends at the hem of his garment. He thinks only about himself and his possessions. His world ends where he ends.

Carrying the metaphor one step further, a married person is one whose cloak extends over someone else as well. A married person’s world extends to his wife —and eventually to his children — who

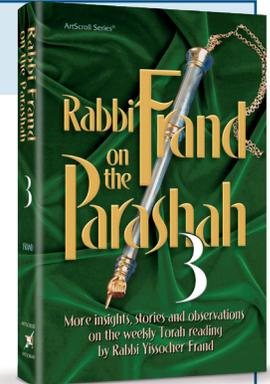
come under the mantle of his care and concern.

This is perhaps the underlying reason for a custom followed at weddings by Yekkes (Jews of German descent) and Sephardim. While standing under the *chuppah*, the *chassan* spreads his *tallis* over himself and his *kallah*. At the moment of his marriage, the *chassan* demonstrates that his world is now going

to extend beyond himself; his garment must now also cover someone else. Interestingly, in both of these *kehillos*, men wear *talleisim* even before they are married. The *minhag* under the *chuppah* is therefore a tacit statement: “My *tallis* used to cover only me, but now it covers my wife as well.”

There is actually a Scriptural source for this custom. When Rus suggests to Boaz that he should marry her, she expresses it in the words, “And you shall spread your garment over your maidservant” (*Rus 3:9*). In other words, she was saying, “Take me into your world. Let your world no longer end where your garment ends, let it extend to include me.”

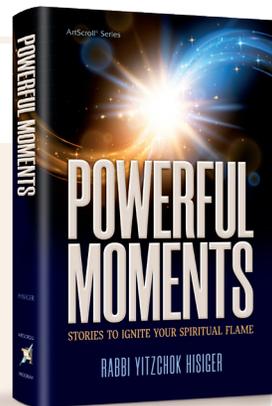
This is perhaps the most crucial and difficult adjustment to married life. Singlehood comes with the freedom to climb into your own cocoon and not have to think constantly about another person.



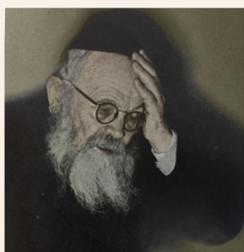
Rav Yisroel Frand

**BUT THEN
HE GETS
MARRIED, AND
SUDDENLY,
LIFE GETS
COMPLICATED.**

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Rav Mattisyahu Salomon, *mashgiach* of Beth Medrash Govoha, recalled that when he was a *bachur* learning at Yeshivas Kfar Chassidim, the *mashgiach* of the yeshiva, Rav Elya Lopian, had a *vaad* for the *talmidim* during which they would take on *kabbalos*, resolutions. One *kabbalah* that he had the *bachurim* accept was not to get angry from Kabbalas Shabbos, at the onset of Shabbos on Friday evening, until *Havdalah*, at the conclusion of the holy day.



Rav Elyah Lopian

This was surely a worthy *kabbalah* — making sure not to get angry is always commendable — but why did Rav Elya choose that particular time frame?

Rav Elya explained, “*Im yirtzeh Hashem*, all of you will ultimately get married and establish families. At your *Shabbos seudos* each week, your children will become lively. This one will be jumping around, while another will be teasing his sibling. As chaos reigns, you may succumb to *kaas*, anger. By accepting upon yourself to work on not getting angry and remaining calm and serene for the duration of *Shabbos Kodesh*, you will have trained yourself and be properly prepared for that stage in life.”

Rav Yitzchak Koslowitz, *rosh chaburah* at Beth Medrash Govoha, who first shared the above anecdote

with me, added an enlightening comment of the *Taz*. In *Hilchos Shabbos* (296:1), the *Rema* states that the reason for the *minhag* to spill out wine from one’s *kos* during *Havdalah* is because, as the Gemara (*Eruvin* 65) says, “*Kol she’ein yayin nishpach b’soch beiso kamayim einu bichlal berachah* — Anyone in

IF YOU ARE SUFFERING, WHY WOULD YOU MAKE YOUR KIDS SUFFER?

whose house wine does not flow like water is not included in the Torah’s blessing.” Thus, as a positive *siman* at the start of the week, we pour out some wine at *Havdalah*. [Note: This custom is distinct from that of spilling out wine at the conclusion of *Havdalah*.]

The *Taz* disagrees with the *Rema*’s source of this custom, pointing out that pouring out wine for a mere *siman*, in his opinion, would be forbidden because of the *issur of bal tashchis*. Instead, the *Taz* notes that in the dictum of “*Kol bayis shelo nishpach bo yayin kamayim ein bo siman berachah*,” the phrasing is *shelo nishpach*, that has not been poured, in the past tense, rather than *she’ein shofchim*, in the present tense. This, says the *Taz*, teaches that one must not get angry in his home

even when damage has occurred — meaning that the “wine” has already been spilled by a member of the household.

“The way of people is to get upset about things like this,” says the *Taz*. “Thus, we are told, ‘Any home in which wine that is spilled [mistakenly] is not treated like water [that has been spilled], in that case there is no *siman berachah* in such a home.’”

The *Taz* is instructing us to treat mishaps and accidents at home as nothing more than a spill of water.

It is imperative, indeed, that a home be an island of tranquility, peace, and serenity.

Rav Doniel Cohen, *rosh yeshiva* of Yeshiva Shaarei Orah of Lakewood, recalled an incident that occurred over three and a half decades ago, when he was a *bachur* learning at Yeshivas Brisk. It was Erev Pesach and he went to the home of his cousin, Rav Shlomo Weissman, then a *yungerman* residing on Rechov Sorotzkin, to assist him in filtering his homemade wine. It was a time-consuming and exasperating process that Rav Shlomo had begun many months earlier, removing sediment and unwanted particles from the wine, which would be used on Pesach. [Rav Shlomo, who *continued on page 3*

	SHABBOS FEB 22 כ"ד שבט	SUNDAY FEB 23 כ"ה שבט	MONDAY FEB 24 כ"ו שבט	TUESDAY FEB 25 כ"ז שבט	WEDNESDAY FEB 26 כ"ח שבט	THURSDAY FEB 27 כ"ט שבט	FRIDAY FEB 28 ל שבט
BAVLI	Sanhedrin 67	Sanhedrin 68	Sanhedrin 69	Sanhedrin 70	Sanhedrin 71	Sanhedrin 72	Sanhedrin 73
YERUSHALMI	Shabbos 88	Shabbos 89	Shabbos 90	Shabbos 91	Shabbos 92	Shabbos 93	Shabbos 94
MISHNAH	Shevuos 4:3-4	Shevuos 4:5-6	Shevuos 4:7-8	Shevuos 4:9-10	Shevuos 4:11-12	Shevuos 4:13-5:1	Shevuos 5:2-3
KITZUR	62:15-63:1	63:2-64 End	65:1-8	65:9-15	65:16-22	65:23-End	66:1-6

YOMI SCHEDULES FOR THIS WEEK:

I have been privileged to be exposed to giants of the spirit throughout my life, wise men and women, and I have tried to observe and learn.

If there is a common denominator, a single *middah* that connects all of them, it might be this one: *hakaras hatov*. It goes beyond gratitude, however. It reflects not just humility, but also the determination to remember, to never lose sight of a *chesed* performed, and to live with that recognition.

People trained to see *Hashgachah pratit* appreciate that each action has significance. They are aware that if a person was sent by *Shamayim* to help them, then part of seeing the *chasdei Hashem* involves seeing the role played by the Divine messenger.

Marrying off a daughter is special. The night of my daughter's *chasunah*, in the summer of 2011, remains etched in my memory. During the dancing, at the peak of the joy, I noticed an older man being helped into the hall, and it took me a moment to realize who it was. It was Rav Don Ungarisher, Rosh Yeshivah of Beis Medrash Elyon in Monsey, and it was difficult for him to walk.

I was astonished that he would make the effort, and I reasoned that it was because of a familial connection he had with my mother-in-law, but he told me differently. "I came out of *hakaras hatov*," the Rosh Yeshivah said to me.

THAT BOAT DID NOT MAKE IT OUT, LEAVING THE CHILDREN ON THEIR OWN IN A STRANGE COUNTRY.



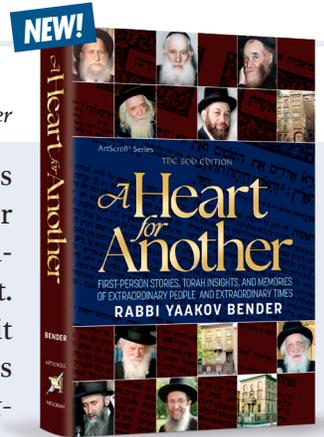
Rav Don Ungarisher

In 1940, Reb Don and his two siblings had left Vienna for America, their parents planning to follow on the next boat. That next boat did not make it out, however, and their parents were murdered, *Rachmana litzlan*, leaving the three children on their own in a strange country.

Although Yeshiva Torah Vodaath accepted the two boys into the yeshivah and dormitory, giving them some semblance of a home, the sister was on her own — that is, until my mother became involved. She welcomed the young girl into our family. My mother helped her acclimate to America and succeed in Bais Yaakov. Eventually, she married Rav Manis Mandel, and enjoyed *nachas* from a beautiful Torah family.

This had taken place in 1940, over seventy years before my daughter's wedding. My mother was gone and Reb Don's sister was gone, but he lived with that memory before him, along with the obligatory acknowledgment it. Later, his driver told me that the Rosh Yeshivah — who was *niftar* just two months later — was feeling weak that day, but he insisted on going to the *chasunah* just the same.

The Rosh Yeshivah would not let himself forget. 📖



CALM AMID THE SEUDAH continued from page 2

still makes his own wine today, told me that he has thankfully improved and expedited the process since then.]

Finally, a significant amount of wine had been purified. Rav Shlomo and Rav Doniel were pleased to be completing the task when the unthinkable happened. One of the Weissman children walked by and knocked over a five-liter container of the painstakingly prepared wine, causing the red liquid to spill across the floor.

One would not have blamed Rav Shlomo for being infuriated, berating the child. Instead, to Rav Doniel's astonishment, he was completely calm. He said tranquilly, "*Kol bayis shelo nishpach bo yayin kamayim ein bo siman berachah.*"

Months of work were now for naught, but Rav Shlomo was unfazed, a reaction that Rav Cohen recalls to this day. Indeed, to him, it was as if water had spilled on the floor. 📖

EXTEND YOUR WORLD continued from page 1

Take a fellow who likes his room nice and cold in the summer. He sets his air conditioner to 68 degrees and is a happy man. But then he gets married, and suddenly, life gets complicated. He now has his wife's favorite temperature of a toasty 73 degrees to contend with and finds himself upping the thermostat a few degrees.

This may seem mundane — or even petty — but this is what those adjusting to married life have to contend with. And it is a real challenge — especially for someone who has been single for a while and has gotten used to doing things his way.

But it is only by extending one's world beyond himself that a person can rise to a higher plane of existence and become complete! 📖



Parashah for Children

פרשת משפטים

LAWS OF DAMAGES

The Torah discusses the laws of damaging people and their properties. Here are some laws regarding what happens when a person hits someone else as well as laws of digging a hole in a public space:

Injury

Here is an example of how beis din deals with injuries:

Reuven hit Shimon, a 60-year-old man, who fell and broke his arm as a result. How would the beis din calculate how much money Reuven has to pay him?

The beis din would have charged Reuven for five things:

- ▶ **Nezek (damages):** The price difference between what Shimon would be worth if he was sold as a slave when he was well, and how much he is worth now with the broken arm.
- ▶ **Tzaar (pain):** How much would this man pay someone to give him a less painful way to break his arm. Let's say someone needs to have his arm broken, for a good reason. How much would he pay for a pill that makes him not feel the pain of the arm being broken?
- ▶ **Ripui (medical expenses):** All medical expenses that need to be paid to heal the broken arm.
- ▶ **Sheves (unemployment):** He gets minimum wage for the days he was out of work.
- ▶ **Boshes (embarrassment):** It's embarrassing to be hit and be lying in the street, screaming in pain from a broken arm! Beis din makes Reuven pay for embarrassing Shimon.

Holes in the Street

Someone who digs a hole in the street or removes the cover on a pit in the street is responsible for damage if someone falls in and gets hurt. We are also not allowed to leave

dangerous things in the street, like broken glass, or things that people can trip over. If someone does that, he is responsible for any damage he caused to the person or his animals, but not for the damages to his other belongings and the clothing that he is wearing.

WIN A \$36 ARTSCROLL GIFT CARD!

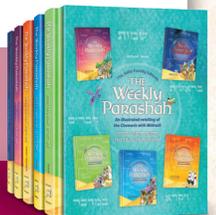
THE WEEKLY QUESTION

Question for Mishpatim:

What if someone paid you to watch your bike and you put it in your garage and it was stolen. Do you have to pay for the bike?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

Winner for Shemos: YITZI KOLODNY, South Bend IN



Question for Shemos was: Why can't it be proven from the Torah describing Eretz Yisrael as a "land flowing with milk and honey" that there were bees in Eretz Yisrael at that time? Answer for Shemos is: The honey referred to here is date honey- not honey that comes from bees.

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