



Agudas Yisroel Anshei Kielce

ZMANIM FOR PARSHAS MISHPATIM - PARSHAS SHEKALIM - BIRCHAS HACHODOSH

Hadlokas Neiros: 5:21
Mincha Erev Shabbos: 5:25
Friday Night Learning: 8:30

Shacharis: 8:45
Kids Program: 9:30
Mincha: 5:10

Shabbos Ends: 6:26
Shabbos Ends R"Y: 6:53
Sunday Shacharis: 8:00
Monday Shacharis: 6:50 & 7:55

Obviously The Dog Did Not Do His Job Here, So Why Is He Being Rewarded?

Parshas Mishpatim
Rabbi Yissocher Frand

I would like to share a new insight into a Da'as Zekeinim m'Baalei haTosfos in this week's parsha. The *pasuk* states "People of holiness shall you be unto Me; and flesh in the field that has been torn you shall not eat; you shall throw it to the dog." [Shmos 22:30] As the Ramban explains in his Chumash commentary, this is really an introduction to all the laws of *Kashrus*. *Kashrus* is about *Kedusha* [holiness]. This is why the Rambam records all the laws of permissible and forbidden foods in his "Book of Holiness" [*Sefer Kedusha*] within Mishna Torah. By abstaining from forbidden foods, we become holier people. People who unfortunately indulge in forbidden foods are doing something extremely detrimental to their souls. It affects their *kedusha* [sanctity]. It affects their *Yiddishe neshama* [Jewish soul].

Even though we speak colloquially of something *treife* as being non-Kosher in general, literally the word *treife* is actually a technical term as used in this *pasuk*. It refers to a kosher animal that was torn by a wild animal in the field, rather than dying through ritual slaughter (*shechitah*). What should we do with such an animal? The Torah says we are to give it to the dogs.

The Daas Zekeinim explains the reason we are advised to give the torn animal to the dogs: The job of the sheep dog is to round up stray sheep and chase away wolves and coyotes. Since the dog risks its life for the welfare of the sheep, the shepherd should not be ungrateful to him, but should reward him with the inedible sheep that became *treife*.

The question must be asked, however, that obviously the dog did not do his job here. If the dog would have done his job, there would be no torn sheep to throw to him. This is the equivalent of a night watchman in a jewelry store who falls asleep on the job and the store gets robbed. The owner hears

the burglar alarm go off. He runs to the store and asks the night watchman "What happened?" The watchman answers, "Sorry. I fell asleep." Is the owner going to say "You know what? Here is a raise!" This is exactly the same thing — the dog did not do his job and we give him a bonus? We throw him the ripped up sheep meat? What is the meaning of this?

The sefer *Yismach Yehudah* cites an explanation from a Rabbi Menachem Rabinovich. This idea teaches us a very important lesson in life. The Da'as HaZekeinim is teaching us that we must not only focus on the here and now — what has just happened yesterday or the day before. We need to look at the totality of the picture. When someone works for you or is a neighbor or a good friend and he has provided you with years and years of loyal service and dedicated friendship and then he makes a mistake and does something wrong or says something wrong — we must not forget what came before this mistake.

I once heard a commercial many years ago for GM: "It is quintessentially American to ask 'What have you done for me lately?'" This is a *treife hashkafa* (i.e. — it reflects a very inappropriate value system). What about what I have done for you all these years? How dare you ignore that! If it is quintessentially American to say, "What have you done for me lately?" it is quintessentially Jewish to say, "I know what you have done for me in the past and I appreciate it."

The Torah is teaching that even though the dog failed us this time and did not do his job, nevertheless, show *hakaras haTov* [gratitude] for what he has done in the past.

This really becomes *halacha l'maaseh* (practical) in the relationship between husbands and wives. Husbands and wives who have been together for any amount of time have been good to each other, loyal to each other, and have taken care of each other. However, every so often, as we all know,

there are lapses. Our tendencies are to focus right on that particular incident. The Torah says, “No. That is not the way you should look at it.”

The Baalei Drush say the following. There appears to be a contradiction between *peskum*. One *pasuk* states “One who finds a woman finds good...” [Mishlei 18:22]. Another *pasuk* states “I find more bitter than death a woman...” [Koheles 7:26] The Talmud [Brochos 8a] reconciles the two by pointing out that the *pasuk* in Koheles uses the verb “find” in the present tense (*motzai*) and the *pasuk* in Mishlei uses the verb find in the past tense (*matza*).

One of the many interpretations given to this Gemara is as follows. If someone looks at his wife, not only in terms of the present, but in terms of the totality of the past (*matza*), taking into account all the good times that have transpired and not only the here and now that may have featured some lapses,

then it will be good (*matza tov*). This is how a successful marriage works. However, if it is always *motzai* — always focused on the here and now, then when something goes wrong, the only thing apparent will be the situation immediately in front of him — it will be a situation “more bitter than death.”

Everybody makes mistakes and everybody fails from time to time. The lesson of “throw it to the dog” is “yes, the dog blew it this time and he failed;” but our outlook must be that we need to remember what the dog has done in the past and on the contrary, we need to remind ourselves that this was an infrequent occurrence. Why does this not happen every day? It is because the dog does his job. The one time that he messed up should not diminish our attitude towards him and therefore “when you find torn meet in the field which you cannot eat — throw it to the dog.”

<p>FNL this week – 8:30 Shiur at 9:00 This Week’s FNL is sponsored by: Aryeh & Faigie Lebovic Leeilu Nishmas Aryeh’s father Mayer ben Avraham Elimelech whose Yartzheit is on ד אדר</p>
<p>Kiddush this week is sponsored by: Yehudah & Esti Cohen In honor of the Yartzheit of Yehudah’s mother Glickel Chana bas Chaim whose Yartzheit is on כה שבט</p>
<p>Seudas Shlishis is sponsored by: The Shul The guest speaker for seudas shlishis is Rabbi David Bain</p>
<p>The cholim list is being updated for Chodesh Adar. If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com or contact one of the gabbaim.</p>

New Shovavim Shiur

Rabbi Kaufman will be giving a Shiur in Hilchos Yichud Tuesday night at 8:00 PM in the Shul

Upcoming Weekday Schedule for Parshas Terumah

<p>Shacharis Sunday: 8:00 am Monday: 6:50 & 7:55 Tuesday: 7:00 & 8:00 Wednesday: 7:00 & 8:00 Thursday: 7:00 & 7:55 Friday: 7:00 & 8:00</p>	<p>Mincha 5:30 pm Maariv 5:50 pm</p>
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To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)

To sign for the bulletin, submit announcements, add names to the cholim list or yearzeit calendar go to www.agudahsouth.com/mailling-lists, email mailings@agudahsouth.com or speak to one of the gabbaim.