

**\*MAZAL TOV\*-B'CHASDEI HaSHEM, WE ARE HAPPY TO INFORM YOU OF THE BIRTH OF OUR "GREAT GRANDDAUGHTER", CHAVA RACHEL ZIEGLER, BORN TO OUR GRAND CHILDREN, YONATAN AND ATARA ZIEGLER, (BALTIMORE, MD)**

**PARSHAT SHEKALIM**

**"CHANGING (JEWISH) ENEMIES INTO (JEWISH) FRIENDS"**

Although the Torah commands us "ואהבת לרעך כמוך" that, "You should love each fellow Jew as yourself" (Vayikra 19:18), Gd knows very well that we are mortal human beings, with feelings and sensitivities, and that, at times, we will dislike some fellow Jews. For this, the Torah addresses the Mitzvah of returning lost objects in our parasha by stating (23:4) "if you see the ox or donkey of **"O'YIV'CHA"** someone **you dislike (your enemy)** wandering, you shall return it to him". And then, this same Mitzvah the Torah repeats in SEFER Devarim, stating, "You shall not see the ox of **your brother**, or his sheep cast off; but you shall surely return them to **your brother**" (22:1). Now, if in our parasha we are commanded to return the lost object of someone we dislike why was it necessary to teach us the same Mitzvah for our brother, whom we like? Apparently, the Torah is teaching (as stated in Tosafot Pesachim 113b) "if you show a kind face to someone you dislike, (there is a good chance that) he will respond accordingly, and a friendship can slowly be restored"

I recently came across the following story. In Kiryat Sofer, a small community in Israel, there was a serious quarrel among neighbors. A family with eleven children was living in a three-room apartment and wanted to add another two rooms to accommodate their growing household. To do that, they needed the consent from all the neighbors in their building. All graciously gave permission except for one, preventing them from going ahead with the extension. As a result of the one refusal, a major dispute raged among the neighbors. People asked Reb Eliezer Turk, *shlita*, to find a solution. After checking into the details, he contacted the neighbor who refused. The wife answered the phone and explained to Rav Turk that he was wasting his time because they would not grant permission and there was nothing to discuss. The Rav told her "that according to the strict letter of the Halacha, you are not obligated to consent. However, there is a general principal that when one is *mevater*, (gives in) then good things, *yeshu'ot*, will happen. So, I ask, are you in need of some kind of Yeshu'a (help from Gd)?" She then confided that they have an older son who cannot find a *shidduch*.

Even worse, she added, they weren't even getting calls and offers from shad'chanim. Rav Turk said, "I am not a *Novi* (prophet), but I am certain that if you will be *mevateir*, you will see

miracles.” After discussing the matter with her husband, they decided to settle. As they were speaking with their neighbors, they received a call from a *shad’chan*, who had an offer for their son. It didn’t take long before their son was engaged. The family often repeats this story, emphasizing that the Yeshu’ah came exactly the moment they were *mevateir*.

Now, while there is no guarantee that by being *mevateir*, one can enjoy such an instant and blessed response, the lesson is nevertheless quite clear. It might not always be possible to turn an enemy into a friend. Similarly, it might not always be possible to arbitrate a compromise and settle a dispute. But, it probably could happen far more frequently if people would be motivated by Torah ethics of “removing from your heart everything you have against him” and commit to the overriding goal of fellowship and harmony. And, let’s not forget, as we treat others, so will HaShem treat us.

Shabbat Shalom- from YERUSHLAYIM                      Rabbi Aharon Ziegler

### **QUESTIONS ON PARASHAT MISHPATIM:**

**1- An Eved Ivri, who opts to remain in servitude beyond the 6 years, when does he finally gain his freedom??**

**2- In what way is the punishment for striking a parent more severe than striking another Jew? The death penalty is for both. See-21:12, and 21:15??**

**3- “An Eye for an Eye [21:23] is not meant to be taken literally. Why does the Torah express a monetary payment in such harsh terms??**

**4- In 22:30, the Torah states, “You should not eat meat of an animal that was torn in the field; to the dog shall you throw it”. A- Why is the Torah telling us what to do with Unkosher meat? We can just be told “Do Not Eat It”! B- Why to the “dog” and not to other animals?**

**5- If I have 3 equal slices of meat, 2 being kosher and 1 is not kosher. They became mixed together and I cannot tell them apart; all three look alike. A- What would you say is the halacha in this instance? The halacha is based on three words in our parasha. B- What are those 3 words???**

**6- From which 5 words do we learn that we are not allowed to cook meat and milk together?**

**Send your answer to [aharonlibby@aol.com](mailto:aharonlibby@aol.com)**

**KOL HAKAVOD TO THOSE WHO ANSWERED ON PARASHA T YITRO**

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