

**The Shul**  
at the Lubavitch Center  
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February 22, 2020

Mishpatim – Parshat Shekalim – Shabbat M'vorchim

27 Shevat, 5780

### Happiness Is...

Who can repress a smile when seeing the joy of a small child shrieking in delight as he glides down a slide in a park? Whose gait isn't emboldened as he passes a newsstand and the headlines report good news? Or what about when you're at a wedding and the stomp of the foot on the breaking glass elicits resounding cries of "mazel tov"; the surge of simcha, or joy, is electric.

"Serve G-d with joy," King David demands. And since we are in the employ of our Boss 24-7 we must be in a continual state of joyousness.

"That's easier said than done," you might be thinking. Perhaps in the above-mentioned scenarios joy is intrinsic, but what of other times, those regular, run-of-the-mill days when there's no particular reason to rejoice? Or worse yet, those gray periods when we see everything around us through cheerless lenses? How can we sustain an upbeat feeling, an optimistic outlook?

By not thinking too much about ourselves. When a person focuses on himself, it's natural that he should start thinking about what he lacks materially or his failings in regard to self-growth and actualization. Obviously, these thoughts aren't conducive to inspiring a cheerful attitude.

Also, by not thinking too much of ourselves. When a person has an inflated sense of self, he is often hurt or angered by slights real and imagined.

If a person really wants to be in a joyous frame of mind, he has to rise above self-concern. He needs to spend time reflecting on the idea that there is something deeper and great beyond him, G-d. And when a person thinks more about G-d and less about/of himself (especially if those reflections are based on the Jewish mystical teachings found in Chasidism), he will find it easier to maintain a positive and even joyous attitude in life.

And there's something in it for us, as well. When a person is joyous, he generates a new-found energy that he would not otherwise be able to muster. This doesn't mean that real problems miraculously cease to exist (though sometimes they do disappear), but rather that we are able to view them and even solve them from our new, energized positive perspective.

When our joy is more on the level of "bursting" with happiness, it's natural to want to share it with others. An instinctive part of being happy is wanting those around us to be happy as well. And share it we should, especially now, as we enter the Jewish month of Adar. The Talmud teaches, "From the beginning of Adar we increase in joyousness." So start being happy now. And this year it's even easier because it's a leap year which means there are two months of Adar-a double chance to practice being happy!

One more thought about simcha: In Hebrew it shares the same root letters as Moshiach. By actually working on ourselves to be happy, we actually hasten the time when the whole world will be happy - the time of Moshiach.

*(from <http://www.lchaimweekly.org/>)*

### Two Promises You Can Bank On

#### The Chidushei HaRim Distinguishes Between Promise in Mishpatim and Promise in B'Shalach

Towards the end of Parshas Mishpatim, we are promised that if we worship Hashem "... He will bless your bread and your water and will remove illness from your midst." [Shmos 23:25]. The Chidushei HaRim contrasts this pasuk with a similar pasuk in Parshas B'Shalach, which promises that if we keep the Torah then: "...any of the diseases that I placed upon Egypt, I will not bring upon you..." [Shmos 15:26].

The Chidushei HaRim writes that the pasuk in Mishpatim is a blessing for success in our efforts to make a livelihood (parnassa) while the pasuk in B'Shalach refers to protection from illness. People get sick and have illnesses. So, the Almighty promises – in B'Shalach – that those illnesses that have befallen the Egyptians, will not happen to Israel in the future ("I will not bring upon you"). Regarding the physical ailments mentioned in B'Shalach, we are told "I will not place them upon you" (future tense).

*(continued on the other side)*

Our pasuk in Mishpatim, however, is referring to an illness that is already within the person. Therefore, it states "I will remove illness from your midst." Apparently, here the Torah is speaking about something the person has already. What is this illness that the person has that is apparently in our system already? The Chiddushei HaRim says it is a specific 'disease' called 'Dayga' – 'Daygas haParnassa', namely worry about making a proper living. This is something that occupies most of humanity – fear that they will not be able to put bread on the table for their families. This is a 'disease' that a person does not catch from germs. It is already within each of us.

The pasuk is teaching that Hashem will bless us with good livelihoods. As a result, this 'disease' that is potentially within everybody's system will be removed from our midst. The Chidushei HaRim explains that the end of our pasuk here in Mishpatim (regarding removal of the 'disease' of worry about parnassa) goes in tandem with the beginning of that same pasuk which promises us that we will make a good living – having plenty of food and drink on our tables. As a result, one of mankind's great ills will be taken away from us – I will remove the fear and concern of not making a living from your midst.

(by Rabbi Yissocher Frand from Project Genesis at [www.torah.org](http://www.torah.org))

**Rabbi Shimon and Mrs. Chanie Raskin**  
are sponsoring a Kiddush after davening this Shabbat  
in the זכות of their newborn daughter  
**חי' מושקא שתחי'**  
שיגדילו' לתורה לחופה ולמעשים טובים  
בתוך בריאות בהרחבה בגשמיות וברוחניות



The shul matzah baking trip is on Sunday, 2/23.



**'The Rav's Friday Night Hashkafa Q&A Shiur for Men'**

will take place **next** Friday night (Terumah, February 28)  
at 8:15 p.m. and will be held at  
the home of **Mr. & Mrs. Yechiel Rubin**, 6527 Clarington Road (in Beazer).  
Questions can be submitted in advance to [rabbikaplan@chabadmd.com](mailto:rabbikaplan@chabadmd.com)  
or anonymously in the shul mailbox

**Yahrzeits This Week:**

Rivka Hain	28 Shevat - Saturday night/Sunday	for father	Chaim Yaakov ben Dovid Tzvi
Bruce Blumenthal	28 Shevat - Saturday night/Sunday	for father	Hillel ben Moshe Halevi

**DAVENING AND SHIURIM SCHEDULE**

**Friday, 2/21 – 26 Shevat**

Shacharit — 7:00 a.m.  
Candles — 5:32 p.m.  
Minchah / Ma'aiv — 5:30 p.m.

**Shabbat, 2/22 – 27 Shevat**

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:33 a.m.  
Beitzah Gemora Shiur — 4:50 p.m.  
Minchah & Seudah Shilishit — 5:20 p.m.  
Ma'ariv — 6:33 p.m.

**Sunday, 2/23 – 28 Shevat**

Shacharit — 8:00 a.m.  
Minchah / Ma'ariv — 5:40 p.m.

**Monday, 2/24 – 29 Shevat**

Shacharit — 6:50 a.m.  
Kerisus Gemora Shiur — 7:45 p.m.  
Ma'ariv — 8:15 p.m.

**Tuesday – Rosh Chodesh Adar, 2/25 – 30 Shevat**

Shacharit — 6:40 a.m.  
Kerisus Gemora Shiur — 7:45 p.m.  
Ma'ariv — 8:15 p.m.

**Wednesday – Rosh Chodesh Adar, 2/26 – 1 Adar**

Shacharit — 6:40 a.m.  
Kerisus Gemora Shiur — 7:45 p.m.  
Ma'ariv — 8:15 p.m.

**Thursday, 2/27 – 2 Adar**

Shacharit — 6:50 a.m.  
Kerisus Gemora Shiur — 7:45 p.m.  
Ma'ariv — 8:15 p.m.

**Friday, 2/28 – 3 Adar**

Shacharit — 7:00 a.m.  
Candles — 5:39 p.m.  
Minchah / Ma'aiv — 5:40 p.m.