# מאת הגאון מו"ר הרב ברוך הירשפלו שליט"א, הירשפלו שליט"א, דאש בוול ווווירי

without the wood or plastic, one should *toivel* it with a *beracha*. A metal knife with a wooden handle should be immersed with a *beracha*. The blade can do the cutting itself so even though the handle helps in using it, a beracha is still made. The whole utensil as it is, should be immersed, even the wooden handle. The same is true for a metal grinder with a plastic handle or frame. 2) If each part needs the other to function, he should *toivel* it without a *beracha*. This refers to cases like a wooden item held together with metal screws, or plastic blenders with metal blades, or a glass goblet supported by a wooden stem. 3) If the utensil can function without the metal, even if the metal

helps it to be easier to use, it does not need *tevila*. Examples of this are a wooden spoon with a metal tip or frame around the Metal and Glass Not Touching Food. If the item can function without the metal, it is exempt, i.e. wooden spoon with a metal tip

**Obligated and Exempt Material.** So far we have learned that metal and glass are obligated in *tevila*, whereas wood and other materials are not. There are examples of utensils where some parts of it are metal or glass, and other parts are wood. [In the following examples, we will assume like most *Poskim*, that plastic is exempt, even though some do *toivel* plastic without a *beracha*.] These are: metal knives or fruit peelers which have wide part of the spoon, and a plastic funnel with a metal spout. plastic handles or frames, wooden items held together by metal

on the handle. If it needs the metal, he toivels without a beracha

) (1) הכל מיוסד על רמ"א יו"ד קכיו ו

עייו ש"ד שם. חכמת אדם עגייא

### בין הריחיים – תבלין מדף היומי – נזיר כג.

on purpose מטמא למתים drank wine and was נאיר athe *Mishnah* says if a woman who was a מטמא למתים on purpose איל מילים בידו בשר מלה״ not knowing that her husband was נאירות her נאירות, and it was actually mutar for her, she does not get malkus. The Gemara adds that she does need a יתכון לאכול בשר חזיר ועלה בידו בשר טלה iust like "מרטון לאכול בשר חזיר ועלה בידו בשר טלה iust like סליחה וכפרה kosher meat: although he wasn't oiver eating treif. he still needs a סליחה וכפרה. We find a seemingly similar svara [מערות סד] where one Do we go after his מחשבה, which was to trap fish, or do we look at his מעשה and ultimately it was an act of הצלת נפשות? The Rambam שבת פ"ב. איז paskens that he is פטור if he was never aware of the drowning עייו רש"ש. who says this is different than our case.

The אויח ס' שטז, סי' ג'ן שויע says if one traps dangerous נאקרבים on Shabbos, if it is for רפואה, if it is to prevent them from biting him, it is איפשר. The די"ה הצד**ו ביאור הלכה** savs. in places where these snakes are known to kill. "אפשר, that even if one had in mind to trap them to use for רפואס (which is assur), he would also be since it is a *mitzvah* to rid them from the world so that they don't kill any humans. The n"n savs that this could be compared to a case וימא פרז where a תימה was drowning on Shabbos and someone spread out his net with intentions of catching fish and the child, where we say he is patur. This comparison could be refuted because at least by the net he had in mind both intentions, saving the child and fishing. רמים by the snake he only had in mind to trap it to use as a רפואה, so he should be שאיכ.

The "עולם" asks why didn't the **הפצ תיים** compare the case of trapping the snake to our case above where the Rambam paskens he is patur even if he didn't know there was a drowning תיניק: This is analogous to his case where he traps the killer snake for refuah which is assur, but he should be patur because unbeknownst to him he is doing a mitzvah by exterminating this snake from the world. It's ...

The [קידושין מ.] "אין הקב"ה מצטרף מחשבה רע למעשה" brings the Gemara [פרשת ויחי] and asks, why in our cases with the נאירה, treif and snake do we need כפרה? There was only מרשבה to do an aveira, but no aveira was really done? He says that if a מעשה is done in conjunction with a כפרה then a כפרה is needed. So, the מינה and the one who thought he was eating treif, besides their bad intentions, also did a רושד someone was רושד his cleaning ועייו מאירי קידושיו לטון. האלה ת"ז **שו"ת תורה לשמה** his cleaning מעשה his cleaning help was stealing and wanted to plant cash as a trap to see if he would steal it. He paskened there that this is assur to do because of לפני עור Even if you would be מיכה the money to the alleged thief (זכין לאדם שלא בפנין) so that if he takes it, he is in essence taking his own money that needs a כפרה this is also assur because he is like ינתכון לאכול חזיר ועלה בידו טלה", that needs a כפרה this is also assur because he is like עבירה that needs a כפרה

## הוא היה אומר

#### R' Yosef Dov Halevi Soloveitchik zt"l (Beis Halevi) would sav:

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (67). Tevilas Keilim: Disposable

Aluminum Pans. Last week we mentioned that most people

who use a disposable aluminum pan one time, do not need to

immerse it. Even though this is correct and they have upon

whom to rely, it has been verified that many of the senior

*Poskim* of the last generation were not happy with this *minhag* 

and felt that these pans should be immersed without a beracha.

screws, plastic blenders with metal blades and attachments, etc.

Ъ

ন্থ

Metal and Glass Touching Food. 1) If the metal can function

"ואלה המשפטים אשר תשים לפניהם - Parshas Mishpatim comes right before Parshas Teruma because before a person can give *tzedaka* and show the generosity of his heart, he has to know from where the money came. Is it stolen or is it kosher money? He can only know that from learning the *dinim* of *Parshas Mishpatim* which discusses other people's money. Once he knows the laws, he can then give *tzedaka (Parshas Teruma)* properly knowing the money is his and not stolen."

A Wise Man would say: "Always bear in mind that your own resolution to succeed is more important than any other."

Mazel Toy to Rabbi Yitzchok Hoffman on קבלה לכבוד השכינה Beautiful YID! Sign the Printed By: Quality Printing reachingthis important milestone in his life. May you see many more happy and (Verifiable IKS Master List now over 103,930) **Graphic Copy & Printing** healthy productive years ad mean vesrim (845)352-8533 855.400.5164 / Text 800.917.8309 / kvodshomavim.org



נה כשהתורה רוצה לומר על פעולה כלשהי שהיא בלאו, היא אומרת זאת כלשון ני אדם. לא תעשה כר וכר׳ לא תגנוב׳ לא תרצח׳ וכו׳. אולם בבואה לאסור את שקר׳ שינתה את לשונה. ואינה אומרת ׳לא תשקר׳ אלא ׳מדבר שקר תרחק׳. בהכרח שמלבד מה שרצתה התורה לאסור את השקר, רצתה גם להוסיף לנו דבר מה בעניז איסורו. מה שאינו בשאר איסורים. זה הדבר מתבדר על פי מעשה שהיה, [שמעתיו ממו"ר הגה"צ רבי בנימיז רבינובייז ז"ל] פעם הופיע לפני הרה"ק ה'חוזה' מלובליז זי"ע חומא אחד שעבר על כל התורה כולה, ואמר לו שברצונו לחזור בתשובה, אולם מאחר זמורגל הוא בחטא גראה לו שהדבר הוא מעבר ליכולתו. כי יצטרר הוא מעתה להיות היד בתרי״ג מצוות מבלי להיכשל באחת מהם. וגם אם יחפוץ בכך בכל לבו לא תהיה יכולתו לעמוד בכר. השיב לו ה׳הוזה׳. אם תקבל עליד להיות זהיד מאיסור שקר תוכל לזכות לתשובה גם מבלי שתצטרר לקבל עליר שמירת כל התרי״ג מצוות, אולם השמירה צל השקר תהיה בלא שום קולות וויתורים. שמח הלה בעצת הצדיק והבטיח נאמנה

שמעתה יהיה זהיר מלהגות שקר בפיו. ובצהלה עזב את בית הצדיק. בבואו אל ביתו סיפר לב״ב אודות התשובה הקלה שנתז לו הרבי. והבטחה בצידה שיזכה בזכותה לתשובה גם אם ימשיר בהרגליו האויליים. והיתה הדבר לחידה בעיני ל השומעים. החוטא אכן התחיל להיות זהיר מן השקר, אולם בלבו זמם להמשיך יתר מעלליו. ועוד באותו לילה זמם להשכים קום בעוד ליל. כדי לבצע גניבה כלשהי ידיו המיומנות. וכאשר זמם כז צשה. השכים קום ויצא מביתו כשבכוונתו ללכת כברת ארז עד המקום המיועד. אולם לאכזבתו פגש ממרחק באחד ממכריו. ובידעו שהלה ליטודים נאת חרב אברדם דנאל אבשרים אבטיל אבטיין שליטיא, בעניס שוה אברדם

לא תהמד בית רעך לא תהמד אשת רעך ועבדו ואמתו ושורו והמרו וכל אשר לרעד ... (כ-יד) - ביאור גודל האיסור של לא תחמוד

יתא בירושלמי (מגילה פ״א-ה״ה) טעם למה שאנו נוהגין לקרוא פרשת שקלים 🕅 וז״ל הירושלמי: ״ר׳ לוי בשם רשב״ל צפה הקב״ה שהמן הרשע עתיד שקול כספו על ישראל. אמר מוטב שיקדים כספו של בני לכספו של אותו הרשע. לפיכר מקדימין וקורין בפרשת שקלים". ע"כ. הרי מבואר, שקריאת פרשת השקליים יה כנגד הכסף של המז הרשע. ואיתא בגמ׳ מגילה (יג:): ״אמר ר״ל: גלוי וידוע לפני זי שאמר והיה העולם שעתיד המז לשקול שקלים על ישראל. לפיכר הקדים שקליהו לשקליו. והיינו דתנן: באחר באדר משמיעין על השקלים ועל הכלאים", ע"כ. הרי מבואר. שבזכות השקלים שנתנו כלל ישראל. היה הזכות זה צומד להם להינצל מגזירת המו. וצ"ב מהו העניז של השקלים שעמדו להם להינצל מגזירת המו?

ונראה בעזהי"ת לבאר. שהמז אמר לאחשוורוש: "ישנו עם אחד מפוזר ומפרר ביז צמים" ודרשו חז"ל (ילקו"ש אסתר רמז תתרנ"ד): "ישו לו אותו שכתוב בו ה' אחד. בי ברכיה בשם רבי אלעזר א״ל הקב״ה רשע אני איז לפני שינה דכתיב: ״הנה לא ינום ילא יישו שומר ישראל", ואתה אמרת שיש לפני שינה חייך שמתוך שינה אני מתעורר

שאין בידו מענה, מאחר שאת האמת לא רצה להגיד, וגם בשקר לא רצה להשתמש. על כן מיהר לסוג אחור, וכתוצאה מכך נבצר ממנו לבצע זממו. לאחר מכז נשאל על ידי בני ביתו אם התפלל, והוכרח להודות שלא, ובלית

ברירה השיב שפניו מיועדות לבית הכנסת. ובעל כרחו זיכה אותו הזהירות מז השקר במצות התפילה. על כל פנים, עם הזמז הכריחה אותו מצוה זו בהרבה מצוות, ואחר שהורגל בקיומם, כבר זכה במידת מה גם למאוס ברע. וכר זכה אט אט להתנתק מכל החטאים. ולהתרגל לאורח חיים של יהודי ירא שמים.

מזה המעשה רואים שהשקר שונה הוא משאר העוונות, כי השקר מלבד היותו הטא. הוא גם הכשר לכל שאר החטאים. כי הוא האמצעי להסתיר את מעלליו של הרשע מעיני סובביו. ועל ידו ביכולתו לנתב לו דרך ר״ל.

גם דרכי התשובה נעלמים מעיני הרגיל בשקר כמובא בשם הצדיקים. שאדם שהוא שקרז בטבעו. קשה לו מאוד לשוב בתשובה. כי כל היום הוא לבוש בלבוש של שקר, ומתוך כך קשה לו מאוד לבוא אל נקודת האמת. כי חסר לו המורד הנכוז איר והיכז לשוב. ואינו יכול לשוב בתשובה שלימה. משום שאינו בקי באמת. על פי הדברים מובז התבטאותה של תורה על השקר. התורה ראתה לנכוז להזהיר על זה החטא באזררה חמורה. ואם על כל הלאויז הסתפקה בהוראה שלא לעשותה. ראתה לנכוז להזהיר על השקר להרחיקו ביותר. כי בכך יתן האדם לעצמו גדר וסייג לכל עווז. ודברים כאלו כתב הרה"ק בעל ה'שפת אמת' (שופטים) וז"ל: 'וכז גם כן בשקר, כתיב מדבר שקר תרחק. ושמעתי ממו״ז ז״ל, שהגיד בשם הרב מפשיסהא ז"ל. שלא מצינו הרחקה בשום איסור בתורה. רק חכמים תיקנו סייג.

זולת בשקר. שהתורה עצמה אמרה תרחק. להראות חומר האיסור'. עכ"ל. על אותו האיש ומאבדו מז העולם". ע"כ. דרי המז כפר בהשגחתו של השי"ת. וע"כ עלה על דעתו שיצליח לדרוג את עם ישראל. שהשי״ת לא יעמוד כנגדו להפר עצתו. ולעומת זה קבע השי״ת מצות מחצית השקל, וביאר הכלי יקר (ל. יא) העניז של מחצית השקל וז"ל: "וידבר ה' וגו' כי תשא את ראש בני ישראל. בכל מקום הזכיר נשיאת ראש אצל המספר. לפי שע"י המספר ישראל מנושאים ביתר שאת . על כל האומות כי כל מספר מורה על המעלה הפרטית שיש לכל איש ואיש ובדרר זה נמשלו ישראל לכוכבים. שנאמר בהם ״המוציא במספר צבאם״. כי מספר ההוא ודאי הוא בעבור מעלתם. כי בלי ספק שהקב״ה יודע מספרם. כר מספר בני ישראל אחר מעשה העגל דומה למה שנאמר אחר חטא של ראובז: "ויהיו בני יעקב שנים עשר". כר הודיע לנו כאז שלא נמאסו בעבור מעשה העגל. אלא כולם

במצלות המספר המורה שכל איש מישראל מושגח בהשגחה פרטית". צכ"ל. הרי מבואר מדבריו. שיסוד במצות מחצית השקל הוא להורות. על מעלת כל יהודי. ושהשי״ת משגיח עליו בהשגחה פרטית. וא״כ לפי זה. מובז הייטב הקשר ביניהם. שהעניז של השקלים הוא להורות שהשי״ת הוא משגיח על עמו ישראל. ואינו חו״ש מתעלם מהם. וע״כ זהו טעות של המו, שהוא מעמלק, שאינם מאמינים בהשגחת השי״ת. ועלה על דעתו שיצליח להרג את עם ישראל. והשקלים שמורה על השגחת השי״ת, וזה היה הטעם שלא הצליח המן.

## מעשה אבות .... סימן

#### אם יקום והתהלך בחוץ על משענתו ונקה המכה רק שבתו יתן ורפא ירפא ... (ימ-כא)

A prominent Jewish merchant was once passing through the village of Mezeritch. Having heard of the greatness of the Mezeritcher Maggid, R' Dov Ber zt", the merchant, R' Yaakov, decided to visit him, although he was not an adherent of the Chasidic movement. He was eager to engage the *Maggid* in a learned discussion, and he was not disappointed.

As R' Yaakov was about to leave, the *Maggid* suddenly said: "Remember Yaakov, what our Sages of blessed memory said, that Hashem sends His cure to a patient through a particular doctor and a particular medicine. Sometimes the One Above sends His cure not through the medication which the doctor prescribes, but through the doctor himself. As you know, a doctor receives his healing powers by authority of the Torah, as it is written, 'And he shall surely cure him.' Therefore, the doctor has a healing angel at his side, and a very great doctor is accompanied by the *Malach Raphael*, himself."

As he traveled back to Vilna, R' Yaakov thought about this strange parting remark, which seemed to come out of the blue. R' Yaakov was, thank G-d, in very good health. He had never needed a doctor before, and he hoped he would not have to consult one in the future. He hadn't asked the Maggid for medical advice, so why had the Maggid mentioned doctors? Unable to solve this puzzle, he soon dismissed the entire episode from his mind.

Several weeks later R' Yaakov returned home and fell into his normal routine. After a few days, he awoke feeling quite ill. His condition worsened rapidly and although all the best doctors were called in, each offering a different medication, nothing helped. Word of his condition spread quickly. His friends and acquaintances were devastated, for R' Yaakov was a kind and charitable man. Then a ray of hope appeared. The Jews of Vilna heard that the ruler of Lithuania would be arriving in town, and his personal physician, who was a wayward Jew, would be accompanying him. If only they could persuade the ruler's doctor to pay a call on their beloved friend, maybe this great doctor could save his life.

The community leaders dispatched a delegation to the palace and petitioned to allow the royal physician to visit R' Yaakov. The ruler received them graciously and agreed to their request. The hopes of his family and friends soared when the famous doctor entered the sickroom, but were soon dashed. When the doctor looked at R' Yaakov, he said disdainfully, "Am I G-d that you have brought me here to revive a dead man?" To everyone's horror, the doctor turned to leave. Distraught, they begged him to prescribe some medication. "Nothing can help this man," he replied brusquely, casting a parting glance at the dying patient. But something caught his eye and he turned to look again. A slight bit of color could suddenly be seen on the patient's face. The doctor took his note pad and scribbled a prescription. "Run to the pharmacy and bring this medication at once!"

Hope sprang again into the hearts of R' Yaakov's family and friends. The royal physician remained at the man's bedside. his eyes fixed on the sick man. He was amazed to see further signs of improvement. He pulled out his pad and prescribed another medication. But no sooner had he written it out than the patient's eyes began to flicker. The doctor had never seen such a thing in all his experience. Suddenly, the erstwhile dying man sat up in bed and addressed the physician, "I beg you, dear doctor, don't go yet. Stay a while longer, and I'll feel much better. The Angel Raphael must be at your side."

The physician was completely overwhelmed. He stared at the patient in utter disbelief, and although he didn't believe in angels, he could almost believe the patient's words. As if reading the doctor's thoughts, R' Yaakov began to relate his visit to the Maggid of Mezritch and especially the Maggid's puzzling - and prophetic - remark at the end of the visit.

The doctor, who had listened intently to the whole episode, sat engrossed in thought. It occurred to him that, great healer though he believed he was, he needed a lot of healing himself - healing of a spiritual nature. "I would like to meet this saintly man," he finally said. "When you are fully recovered, I would like you to take me to meet him."

Not very long after, the two of them, R' Yaakov and the royal physician, traveled to Mezeritch - R' Yaakov to become a chasid and the physician to return to his faith. (Adapted from Talk & Tales, by Nissan Mindel)

#### יקחו להם הכהנים איש מאת מכרו והם A PENETRATING ANALYSIS OF THE WEEKLY תורת הצבי על יחזקו את בדק הבית ... (מלכים ב' יב-ו)

Parshas Shekalim details the institution of the annual Machatzis HaShekel collection - a halachically permissible manner in which to take a public census, as well as collect funds for the Bais Hamikdash. In the Haftorah, the young and righteous King Yoash attempted to revive Klal Yisroel's passion for Hashem's holy house, and he directed the Kohanim to use the funds for the necessary repairs.

**Rashi** details that King Yoash instructed the *Kohanim* to take the collected funds for themselves and in return they would make the repairs from their own funds. But as the Haftorah continues, after twenty years, the repairs still had not been done. So why did Yoash ever think that such an arrangement was the best approach to fix the problem?

R' Yosef Tzivon HaLevi zt"l (Vatomer Tzion) offers a brilliant insight. He explains that King Yoash identified a deeply rooted problem in Klal Yisroel at the time - the fact that Queen Asalya had desensitized the nation to all things "בין אדם למקום" - between the people and Hashem. Thus, King Yoash thought that since the Kohanim are supported from the Bais Hamikdash anyways, by changing the collection from "בין אדם למקום" to בין אדם למקום" he hoped that the nation's feelings for *Hashem* would be reawakened.

Unfortunately, he did not anticipate that the *Kohanim* themselves had lost respect as well and they, in turn, did not feel the urge to complete the repairs. Twenty years later, he changed tactics and eventually raised the necessary funds.

ועבדתם את ה' אלקיכם וברד את לחמד ואת מימיך והסרתי מחלה מקרבך ... (יה-יא)

## CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

The Baal Haturim points out that the posuk here seems to change form: It opens in the plural sense - ועבדתם - while concluding in the singular form - לחמד. He goes on to explain that the plural form refers to the communal *tefillos* which Hashem does not refuse. That is the strength of the *tzibbur*. However, when the *beracha* actually descends, it is tailor-made to fit each individual of that *tzibbur* and his or her personal needs. That is the *Hashgacha Pratis* for which each and every Yid is worthy of. What a remarkable and insightful lesson to cherish and remember. *Hashem* listens to us as a group, but deals with each of us in that group, as a *ben yachid* - a one and only child! Truly remarkable.

Maybe we can suggest an additional machshava. Many of us find ourselves as part of a group, a kehilla. Whether we are among neighbors, in our shul and Batei Medrashim, in veshiva, etc. Or even a mother dealing with her brood - her own personal "kehilla." What happens is we tend to get swept up with following everyone else's lead, being "like the Joneses." The problem is that by doing so, we are essentially missing an opportunity to forge our own unique path and destiny. To create our own light and *derech*. Thus, says the posuk, "ועבדתם" - true you are serving *Hashem* as a part of something bigger, a *klal*; but I, Hashem, want to see you not just as one piece in the communal puzzle. I want you to develop your own character, build your own mehalech hachaim - your very own way forward in life. And if you do so, I will bless you, as a yachid accordingly.

This week, we also lain Parshas Shekalim, in which every Yid of a certain age, was required to donate a machatzis hashekel, a half-shekel, to the Mishkan. Why are we instructed to give only a half of a shekel? To teach us the same lesson. Without YOU, your input, your uniqueness, we don't have a davar sholeim - completeness. May Hakadosh Boruch Hu *bentch* us with the ultimate *beracha* by redeeming us so we can finally give the true *machatzis hashekel*, and not just a *zeicher*!

#### משל למה הדבר דומה ויספר לעם את כל דברי ה' ואת כל המשפטים ... (כד-ג)

A crowded United Airlines flight was canceled. A single agent was rebooking a long line of inconvenienced travelers. Suddenly, an angry passenger pushed his way to the front. He slapped his ticket on the counter and said, "I MUST be on this flight, and it has to be FIRST CLASS."

The agent replied, "I'm sorry, sir. I'll be happy to try to help you, but I've got to help these folks first. Let me finish with them and then I'm sure we'll be able to work something out for you." The passenger was unimpressed. In an obviously loud voice so that the passengers behind him could hear, he said, "DO YOU HAVE ANY IDEA WHO I AM?!"

The agent looked up from her computer screen and smiled address microphone and began to speak. "May I have your how to survive the storm, but how to dance in the rain...

attention, please," she said in a voice heard clearly throughout the terminal. "We have a passenger here at Gate Fourteen WHO DOES NOT KNOW WHO HE IS. If anyone can help him with his identity, please come to Gate Fourteen."

With the folks behind him in line clearly amused, the man glared at the United Airlines agent and gritted his teeth. He was about to raise his voice again and say something nasty, when the agent, still smiling, cut him off and said, "I'm sorry sir, you'll have to get in line for that, too!"

נמשל: The Torah and its many laws, are our life-line. They direct us in our daily life and in every course of action we do. However, learning *Torah* and following the *mitzvos* should be an enjoyable experience. Anyone who finds themselves confronted with the opposite experience is obviously doing sweetly. Then, without hesitating, she grabbed the public something wrong. This is a lesson for him: Life isn't about

אשר תשים לפניהם ... (כא-א) EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R'GUTIMAN - RAMAT SHLOMO

People sometimes wonder, does Hashem really care about all the intricate details of a mitzvah? Isn't Hashem busy with important things like running the world, making *shidduchim*, healing the sick etc.? Why should He really care if I open my refrigerator on *Shabbos* when the light is on? Why would He want me to have a dark, hungry and cold *Shabbos*?

Allow me to illustrate with a parable. Imagine you are a parent who needs to leave the house for an hour at bedtime. You have three little boys who are busy playing. "I have to go out for an hour," you tell them, "please get ready for bed. I want to see you all in pajamas, teeth brushed, and in bed when I come home!" An hour later you come home and what do you see? One boy is still playing with the same game as when you left. One boy is in his room half undressed, starting to put on his pajamas. And the third son is lying in bed, teeth brushed, in pajamas, saying *shema*! So, how do you feel? You go over to the son in bed and give him a big kiss on his head. His actions are not only an expression of obedience, but they are an expression of love! He shows that he cares about you! The boy who is still playing his game is sending a message that he doesn't care what you say!

When we follow the *mitzvos*, we are expressing our obedience to *Hashem*. But when we do what we don't necessarily want to do but we do it in all its intricate detail, it is an expression of love! We are saying to *Hashem*, we want to do Your will, even when it is not our will, because we know that You know better. You love us and only want what is good for us and by keeping the intricate details of *halacha*, we are expressing our belief and love in *Hashem*, Who truly cares about everything we do.

V'eileh HaMishpatim - these are the laws that we shall keep, that we shall embrace and strive to adhere to with the most intricate detail and stringency. Because Torah is the greatest present we ever received from Hashem Who loves us more than we will ever know. By keeping *mitzvos* properly, we are saying, "Thank you, *Hashem* ... I love You, too!"