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MONSEY Edition



לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו וישיא רחל בת ר' אברהם שלמה ע"ה

שבת קודש פרשת שופטים באלול תש"פ

SHABOS PARSHAS SHOFTIM AUGUST 23, 2020

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ואף זהו מסרת הלימוד שיביאנו התורה לידש, כדאיתא בגמ': כל אדם שיש בו תורה ואין בו יראת שמים, דומה לגובר שמסרו לו מפתחות הפנימיות אך מפתחות החיצונות לא מסרו לו, הרי שאין לו את האפשרות להכנס פנימה, זאת למרות שיש בידו מפתחות הפנימיות, אך מכיון שאין לו את החיצוניות, במה יכנס. כך רק אם יבוא ע"י לימוד התורה לידי יראה או יוכל לשמור את כל מצוות ה' כאמור בהמשך הפסוק 'לשמר את כל דברי התורה הזאת ואת החוקים האלה לעשותם'. למרות שאין דינים הללו, של המלכת מלך על ישראל, נוגעת במישרים אלינו

בזמננו אנו, יען כי אין ישראל שרויין על אדמתם, אך היות והתורה היא נצחית וקיימת לעד עד כי בכל דור ודור ניתן לקיים מצוותיה, הרי שמצווה זו מורה לנו את הדרך בו נעבוד את ה', ואמרתיה ניקח דרכי ישר ומוסר לעבודת ה'. בכללות הדבר, כי לאור שהקדימה לנו התורה ציוויים רבים על אהבת ה' והמצוות התלויות בה, אך בא לומר כי אכן אהבת ה' חשובה היא לאין ערוך, ומבלעדיה הרי המצוות נעשים תפלים בלא טעם וחיות, אולם עיקר העבודה היא לבוא לידי יראת שמים וממנו תוצאות היים לאהבה אותו ולשמור את כל מצוותיו, כמאמר הכתוב ועתה ישראל מה ה' אלקיך שאל מעמך כי אם ליראה את ה' אלקיך ללכת בכל דרכיו, ועי"ז, ולאהבה אותו ולעבד את ה' אלקיך בכל לבבך ובכל נפשך, כי העובד את ה' רק מאהבה בלבד בלא מידת הידא, הרי יוכל לבוא לידי התרשלות בעבודת ה' בזמנים של רפיין בהם אין לבנו בווער ברשפי אש באהבת ה', או יפסור את עצמו מעבודה שלימה ותמימה, מאחר שהאבתו לקויה, אך לא כן תעבוד אותו ביראה ובאבהב גם יחד, הרי אף בזמני רפיין ורלשות הרעת, מ"מ הרי מפני פחד ה' ומחדד גאווה ידעד וידתת ועשה את המוסל עליו, ולא ימצא לעצמו אמתלאות ותדוויצים לפסור את עצמו מעבודת ה' הגדול והנשא.

בכמה וכמה מאמרי חו"ל: איתא במדרש (בראשית רבה צ"ח) וז"ל, 'לשועתך קיימת ה', אמר רבי יצחק הכל בקויו ... ופי' העץ יוסף וז"ל, 'הכל בקויו, כלומר שאפילו אין האדם כדאי וזכה לכל המתנות בכוחת הקויו כדמפרש ריבנו בכוחת האצוניה והבטחון, ועו"א לשועתך קיימת ה' שאפי' לא יהיה כדאים כל כך לגאולה ושועה מ"מ תהיה הישועה בכוחת הקויו והבטחון', עכ"ל.

וכן איתא במדרש תנחומא (פרשת וואת הברכה): 'אמר דוד רבש"ע לכל מדות אדם מקולה, אם הוא עני עד שיעשיר, חלש עד שיהיה גבור, חולה עד שיתרפא, חבוש בבית האסורין עד שיתירוהו', ע"כ. איתא במדרש תהלים (מומזר לא): 'שכל מי שבוטח בשמי אני מצילו, תדע לך שכן חגניה מישאל ועודיה שבתו בשמי, ובשביל שבתו בשמי הצלתי אותם ... אמר דוד הואיל שכך הוא, כל הבוטח בך נמלט, אף אני אבטח בך, שנאמר בך ה' הסיתי', ע"כ.

הפנץ חיים כתב (זכור לזמנים פרק כ') וז"ל, 'כאשר יבטח בו האדם באמת, בודאי יעודנו הקדוש ברוך הוא להצגל מכל רע. על כן אחי ורעי, אף שבזמננו תקפו עלינו צרות רבות עד שנולאנו נשוא, מכל מקום אם אך נתחוק ונבטח בה' בכל לבבנו, בודאי יעודנו הקדוש ברוך הוא ונוכר לפניו לטובה, כדכתיב ה' זכרנו יברך, יברך את בית ישראל וגו', וכו'. ומבואר מכל הנ"ל, דמי שבוטח בה' וזכה לישועות, אצלות, פרנסה, ברכה והצלחה, וכל טוב שבעולם!

עיונתך אתבונן
 פתח, ודבר אמתם וצאל אמתם שלישא בפניש שוה אמתם
כי תצא למלחמה על איבך וראית סוס ורכב עם רב ממך לא תירא מהם כי ה' אלקיך עמך המעלך מארץ מצרים (ב-א) - בבואו לאו דלא תירא א' ונה רבינו זונה (שערי תשובה ג', ל"ב) וז"ל, 'כי תאמר בלבבך רבים הגוים האלה ממני איכה אוכל להורישם, לא תירא מהם (דברים ז, ז-ח). כי תצא למלחמה על אויבך וראית סוס ורכב עם רב ממך, לא תירא מהם (שם כ-א). הוודונו בה, שאם יראה האדם כי צרה קרובה, תהיה ישועת ה' בלבבו ויבטח עליה, כענין שנאמר (תהלים פה-ז): 'אך קרוב ליראיו ישעו', וכן כתוב (ישעיה נא-ב): 'מי את ותיראי מאנוש ימות', עכ"ל. הרי, דמקור חובת מצות הבטחון הוא משום שהתורה הורנו שלא תירא כשיוצא למלחמה, וזהו המקור לכל דבר, שאסור ליהודי הורד לדבר ה' לפחד משום דבר בעולם, 'כי ה' אלקיך עמך', וצדיקים רק לבטוח בו יתב"ש כי ישועתו קרובה לבא.

ולבאר הענין, דמה שגורם האדם להיות לירא, הוא כשהאדם חושב שאין תקוה למצבו, ומי שמתייאש מן הישועה באיזה מצב שהוא, ואינו מקוה על משען ישראל, הרי הוא אינו מאמין בהש"ת, שדקב"ה הוא 'הכל יכול' - 'בעל היכולת', ובכל מצב שיהיה יש תקוה, דיי כמה וכמה אופנים שהש"ת יכול לשלוח לו הישועה, אפילו בדרך הטבע, ולא עוד אלא דכות הבטחון הוא אופן נפלא וכות לישועת ה' כדמבואר

טיב התבלין

היה כשבתו על כמא ממלכתו וכתב לו את משנה התורה הזאת על ספר מלפני הכהנים הלוים ... (ז-יח) - אהבה ויראה גם יחד

בכניסתם של בני ישראל לארץ המובחר שהובטח לאבותיהם מימי קדם, ולאוד שירשו וכבשו את הארץ ואת שבעה העממין שעליה, או החל להתקיים בהם את הנאמר: וישב יהודה וישראל לבטח איש תחת גפנו ותחת תאנתו, ברם עדיין לא יהיה די סיפוקם בידם, ויעלה ברצונם לבקש לשום עליהם מלך כמנהג הגוים אשר חונים סביבותיהם, מצווה התורה, כי אף אמנם שלא נצטוונו לכתחילה במצוה זו של הכרתת מלך, כי ה' הוא מלכנו ומנהיגנו כמש' וצאמרו לי לא כי מלך ימלך עלינו וה' אלקיכם מלככם, אך כאשר יעלה ברעתכם לבקש לכם מלוכה, הרי הרשות ניתנה בידם ואף למצוה תחשב להם, אולם בכדי לקיים מצוה זו נאמר לישראל ולמלך המיועד לקום עליהם, להרבות בתנאים ומעשים מיוחדים בכדי שמלכותו תיכון לעד ושאכן ידא ראוי למלוך על ישראל בניו של מקום, לא רק בחלק הלא תעשה נצטווה בציוויים הרוב, אלא גם מצוות עשה מיוחדת נאמרה לו, והיא שיכתוב בעבורו שני ספרי תורה וברם יתנה יומם וילילה, באחת ילמד בהיותו שרוי בביתו על מכונו, והשניה תלווה אותו בכל מקום שהולך שם, בכדי שיהיה מוקף כל עת עם ספרי תורה - כל ימי חייו.

אכן מהו הסיבה אשר צריך להוסיף על המלך עוד ועוד מצוות, וביותר שיהא לו ס'ת סמך לו וראית סוס ורכב עם רב ממך, למען ילמד ליראה את ה' אלקיו, הרי שמטרת כל הדינים הרבים מצוות תלמוד תורה וכל שמירתן שצריך המלך להודוה, הם שילמד האיד לירא מלפני המקום, שזה העיקר והיסוד של קיום התורה והמצוות, והיא המפתח לבוא בקהל ה', אשר זה לבד צריך לימוד, כיצד לבוא לידי יראת שמים

הלכה למעשה

Coronavirus: Relevant Halachos in These Trying Times (21)
Hand Sanitizers on Shabbos. Question: There is a big stress now on hand sanitizing. I have seen a number of types. 1) Some come out of the dispenser as thin liquids, 2) some as thicker liquids, 3) some as foam, 4) some as a gel that with one rub and hand warmth, turn into a thin water consistency which quickly evaporates. Are these permitted to be used on Shabbos?
Answer: There are two considerations: "Memareich" - the melacha of smoothing out creamy wax-like materials, and "Molid" - doing what appears to be creating something new.
Memareich. One of the 39 av melachos on Shabbos is Memareich - scraping hairs off a hide, as was done to prepare the yeriyos of the Mishkan. This includes activities like using sandpaper to smooth wood that has a rough upper surface. This main melacha has a sub-section [toldah] called Memareich where one removes nothing, but rather smooths the item itself by rubbing the roughness into itself to leave a smooth surface. Using bar soap is prohibited by the Mishna Berura (1) because of this issur. When one uses a new bar of soap he often smooths out rough edges or bold lettering [which is also Mochek - erasing.] and improves the surface. Also the thick lather he smooths onto complete areas of the body is part of this issur.
Molid. There is an issur M'drabanan to "create" something new. An example of this is the Rabbinic prohibition of crushing ice and turning it into water since it looks like he is creating the

water. This is a Rabbinic extension of "Maka B'patish" - finishing off something new by giving the last blow with a hammer.
Our Cases. Type 1 (mentioned in question) is clearly permitted because neither of the two above mentioned *issurim* are being done. Type 2 is like dish detergent which according to most *Poskim* is not *Memareich* because it pours easily (2). **R' Moshe zt"l** (3) is concerned that the thick lather produced might be *Memareich*. This can be solved by diluting it with water before lathering it. Regarding the creation of bubbles, see further. Type 3 might be viewed as creating foam as he pressures the liquid out of the dispenser. However, many rely on the words of **Ginas Veradim** (4) that since these bubbles don't last for any significant amount of time it is not called *Molid*. [See **Shut Maharsham** (5) who disagrees. Since this is at most an *issur D'rabanan* there seems to be whom to rely on.] Type 4 which has become very common, might be viewed as creating a liquid from a gel, which sounds like creating a liquid by crushing ice. However, there are two reasons to permit this, according to my humble opinion, the second more compelling than the first. Firstly, we only find "creating" by changing a solid into liquid and not a gel which is closer to a liquid. Secondly, the liquid that is created evaporates almost immediately [by a chemical put into it] and nothing lasting is "created" at all (6).
Summary and Conclusion: All the cases are permitted. Type 2 (thicker liquids) is permitted according to most *Poskim*, and if diluted before lathering, it is permitted according to all.

בין הריחים - תבלין מדף היומי - ערובין דף יג'

After 2 1/2 years of deliberation, רב"ש & ב"ה took a vote and concluded that it would have been better not have been created than having been created. The **מהרש"א** (מכות כג:) explains that since there are 365 [שס"ה] and only 248 [שע"ח] (for a male). The **ב"ח** brings that there are those who ask why we say "שלא עשני גוי" in the negative? We should say "שעשני ישראל" in the positive, just like we say the beracha for gemara says better to not have been born, what the beracha is really saying is better to not have been "עשני", but now that we are "עשני" at least it wasn't as a Goy! The Bach says this is a nice *Drasha*, but the original question isn't really שויער at all. He explains if we would say שעשני ישראל, we would not need to make the next 2 brachos of עשני because עשני ישראל incorporates that I am a man not a גוי, and that I am free & not a עבד. But since our objective is to increase our blessings & enumerate every חסד we receive, we prefer to break it down this way in 3 brachos. The **משנ"ב** says, based on this, there are some *siddurim* that mistakenly have the גירסא של עשני ישראל גירסא של עשני אשה, because עשני אשה & עבד, one should be aware that if he accidentally said this first, he may not make the next 2 brachos of עשני אשה, because עשני אשה incorporates that I am a man not a גוי, and that I am free & not a עבד. But since our objective is to increase our blessings & enumerate every חסד we receive, we prefer to break it down this way in 3 brachos. The **Chofetz Chaim** reports that although his *Rebbi* quotes the beracha as שלא עשני גוי he himself said "שלא עשני עובד כוכבים".

הוא היה אומר ...

Rizhiner Rebbe, R' Yisroel Friedman zt"l (Ohr Yisroel) would say: The *Chumash* is divided into five books whereas the *Shulchan Aruch* is broken up into four books. In fact, man must be the fifth component when it comes to practical applications. One must examine and carefully scrutinize all of his actions. Even those deeds that are totally physical must be done for the Honor of Heaven. Thus, the *posuk* states: 'And (the Torah) shall be with him and he shall read from it all the days of his life.' Every man must watch himself to ensure that he 'reads from' and his deeds coincide with the true path of the *Torah*.

A Wise Man once said: "The cure for boredom is curiosity. There is no cure for curiosity."
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מעשה אבות ... סימן לבנים

וזה דבר הרצה אשר ינום שמה וחי אשר יבה את רעוהו בבלי דעת והוא לא שנה לו מתמל שלשם ... (ד-ג)

The cities of refuge, are where one goes if he killed another by accident and he is protected there from the wrath of a "גואל הדם" (avenger) until the death of the *Kohen Gadol*. The *posuk* is clear that there was no premeditated murder and it only applies to one who “*strikes his fellow unintentionally, whom he did not hate in times past.*”

The *Gemara Makkos* (10b) states as follows: “*Where did the Torah say, “From the wicked comes forth wickedness?” From (the posuk) “But Hashem brought it about through his hand.” To what is this referring? To two people, one who killed unintentionally and one who killed intentionally, but there were no witnesses to testify to the matter. This one was not executed (intentional), and that one was not exiled (unintentional). So the Holy One, blessed be He, brings them both to one inn. The one who killed intentionally sits under a ladder, and the one who killed unintentionally is ascending the ladder, and he falls on the one who had killed intentionally and kills him. Witnesses testify about him and sentence him to exile. The result is that the one who killed unintentionally is exiled, and the one who killed intentionally was killed.*”

In 1987, then president of the American Academy of Forensic Sciences, Dr. Don Harper Mills, went on stage at a banquet for members of his organization in the city of San Diego, California, and told a story about a case in which a medical examiner had investigated a suspicious death and concluded that a man was guilty of his own murder. Later, in an interview, he admitted that he had fabricated the story for entertainment and to illustrate to his colleagues how if you alter a few small facts you can alter the legal consequences. “Different legal consequences can follow each twist in a homicide inquiry.”

This is the story that he told that night. On March 23 of that year, the medical examiner viewed the deceased body of Ronald Opus, and concluded that he died from a shotgun wound to the head. Mr. Opus had jumped from the top of a ten-story building intending to commit suicide. He left a note to that effect indicating his despondency. As he fell past the ninth floor, his life was interrupted by a shotgun blast passing through a window, which killed him instantly. Neither the shooter nor the deceased was aware that a safety net had been installed just below the eighth floor level to protect some building workers, and that Ronald Opus would not have been able to complete his suicide the way he had planned.

The room on the ninth floor, where the shotgun blast emanated, was occupied by an elderly man and his wife. They were arguing vigorously and he was threatening her with a shotgun! The man was so upset that when he pulled the trigger, he completely missed his wife, and the bullet went through the window, striking Mr. Opus. Legally, when one intends to kill subject ‘A’ but kills subject ‘B’ in the attempt, one is guilty of the murder of subject ‘B’. But wait ... there’s more!

When confronted with the murder charge, the old man and his wife were adamant, and both said that they thought the shotgun was not loaded. The old man could not believe he might be charged with murder since he said it was a long-standing habit of his to wave his unloaded shotgun at others. He never had any intention to shoot his wife. Therefore, the killing of Mr. Opus appeared to be an accident - that is, assuming the gun had been accidentally loaded.

The continuing investigation turned up a witness who saw the old couple’s son loading the shotgun about six weeks prior to the fatal accident. It transpired that the old lady had cut off her son’s financial support and the son, knowing the propensity of his father to use the shotgun threateningly, loaded the gun with the expectation that his father would shoot his mother. Since the loader of the gun was aware of this, he was guilty of the murder even though he didn’t actually pull the trigger. The case now becomes one of murder on the part of the son for the death of Ronald Opus.

Now comes the exquisite twist. Further investigation revealed that the son was, in fact, Ronald Opus! He had become increasingly despondent over the failure of his attempt to engineer his mother’s demise. This led him to jump off the ten-story building on March 23rd, only to be killed by a shotgun blast passing through the ninth story window. The son, Ronald Opus, had actually murdered himself! So the medical examiner closed the case as a suicide. Better than an Agatha Christie novel!

תורת הצבי על הפטרות

עורי עורי לבשי עוד ציון ... (ישעי' נב-א)

The fourth *Haftorah* of consolation depicts *Yeshaya HaNavi* exhorting *Bnei Yisroel* to always remain true to *Hashem* and never lose sight of the goal of serving Him with complete conviction and devotion. The word “עורי” - “awaken” was used twice by the *Navi* while underscoring his point, so what is the significance of this double wording?

R’ Shlomo Ephraim Luntschitz ז”ל (Kli Yakar) explains that *Yeshaya HaNavi* had prayed to *Hashem* earlier to come to the aid of the suffering Jewish people in exile. *Hashem* responded, that when *Klal Yisroel* “awakens” from their spiritual slumber, then and only then, will He come to

their assistance and bring *Mashiach*. For *Bnei Yisroel* in exile, “awakening” to someone saying that their redemption was imminent seemed more like a fantasy than reality. Nevertheless, this “awakening” was imperative to the coming of *Mashiach* and so the *Navi* tried to get the Nation to “wake up” out of their despair and then “awaken” and redefine their priorities to reflect their old feelings of devotion to *Hashem*.

In times of uncertainty, people tend to wonder and question *Hashem’s* plan and seek ways to artificially alter them. They forget that *Hashem* is the Master of the World and no human being will ever be able to “change His mind” on anything. However, *Hashem* has left one avenue open to us to try and influence His decision – the awe-inspiring power of *teshuva*.

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מחשבת הלב CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

כי תצא למלחמה על אינך וראית סוס ורכב עם רב ממך לא תירא מהם כי ה' אלקיך עמך (ב-א)
The *sefer Teshuas Chein* explains this *posuk* homiletically. “כי תצא” - As a person strives for *ruchniyusdike* perfection and sets out on his path to *teshuva*, he must know he is going “למלחמה” - that a big and brutal battle is about to begin. The *satan* will unleash his considerable power to prevent you from accomplishing your task, “וראית סוס ורכב רב ממך” - You may encounter seemingly insurmountable roadblocks and pitfalls before you, you see a great many things blocking your way. The advice of the *Torah* is: “לא תירא מהם” - Do not lose hope, do not despair, “כי ה' אלקיך עמך” - because *Hashem* is right there with you, helping you and making sure that these satanic traps will not slow you down. “המעלך מארץ מצרים” - Just as when you were in *Mitzrayim*, the Land of Egypt, when you were hovering at the 49th level of *Tumah*, *Hashem* in His infinite mercy took you out and allowed you to rise above the *yetzer hara*, so too, He will guide you all through the complex traps of the *satan*. So therefore, “לא תירא מהם” - Do not be afraid and do not get discouraged!

As *Elul* commences, with the daily haunting sound of the *shofar* beckoning, there is no better time to return to *Hashem*, knowing that His presence is so near. The *posuk* in *Shoftim* states: “ותמים תהי' עם ה' אלקיך”. **Rabbeinu Efraim** writes that the *gematria* of “ותמים תהי'” is 910 - exactly the same numerical value as “תשרי”. A person must make sure he is “ותמים” - flawless, without a blemish, with the impending approach of the ימים נוראים, while at the same time, realize that he must rely on *Hashem* to assist him in this war. As **Rashi** explains: “לא תחוקר אחר העתידות” - Don’t worry about the future, just do your best. Bearing this in mind, waging this war with the *yetzer hara* will be much easier knowing that *Hashem* “has our backs.” *Yehi Ratzon* that we merit a *teshuva* שלמה and all the *beracha* that comes with winning the great impending battle.

משל למת הדבר דומה

בי תועבת ה' כל עשה אלה ... (יה-ב)

משל: The **Tchebiner Rov, R’ Dov Beirish Weidenfeld ז”ל** was once in attendance at a *hachnasas Sefer Torah* and before the *Sefer Torah* was completed, he was asked to “write a letter” by dipping a quill in ink and filling in the outline of an already written letter. A few people had already written a letter, as is the custom before completing the *Torah*, and the overflow crowd was beginning to grow.

As R’ Dov Ber was walking to the front to write his letter, he suddenly stopped. He looked about and then sat down next to the *sofer*, who handed him the quill. R’ Dov Ber shook his head, and to the astonishment of all those present, he declared that he does not want to write in the *sefer* but rather, he is appointing the *sofer* as his *shaliach* to write the letter. The surprised *sofer* did as he was asked. Obviously, after the *Tchebiner Rov* had used the *sofer* as a *shaliach*, every

person continued to use him as well and the *sofer* ended up hand-writing all the remaining letters.

This was unusual and some people later asked the *Tchebiner Rov* why he altered the normal practice. He replied that he saw a man in the crowd who he believed was a *מרמר* (heretic) to one of the *mitzvos* in the *Torah*, and he was afraid that this man would write a letter and touch the *Torah*. This was unacceptable to him. On the other hand, he couldn’t just embarrass the man either - so he came up with a way that the *apikores* wouldn’t touch the *sefer* or be shamed.

משל: The **Sifrei** learns that since the *posuk* does not state, “עשה כל אלה” (“*one who does all these things*”) but instead, “כל עשה אלה” (“*whoever does these things*”), it means even if he does just one of these acts of heresy and idol-worship, he is an abomination before *Hashem*. We must not learn from these people and we keep our distance, but a Jew is a Jew and we also cannot shame them. We are all *Hashem’s* children.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... מַחֲמָאָהּ דְּרַגְתָּהּ יִתְיַרְרָהּ תָּמִים תְּהִיָּה עִם ה' אֱלֹקֶיךָ ... (יה-ג)

Parshas Shoftim ushers in the month of *Elul*, the month of relationships. The *posuk* tells us: “ותמים תהיה עם ה' אלקיך”. Our relationship with *Hashem* should be perfect. But even our relationships with others and with ourselves - the goal of *Elul* is to improve all our relationships. This means to become closer to the other party. The word for compliment in Hebrew is MACHMAAH. It stems from the root word CHAM, which means warm. The word for criticism in Hebrew is BIKORET which stems from the word KAR, which means cold. The surefire way to cool off a relationship with anybody, even *Hashem*, and even yourself, is with words of criticism. It is automatic. If you want to create a feeling of distance and coldness, then say something negative. Say something critical and you will feel a KIR, from the root KAR, a wall of ice that has just been created.

Now try the opposite. If you want to create warmth, love and good feelings between you and another party, say something nice! Give them a compliment! Tell them something positive that you like about them and you will immediately feel a CHOMAH, a wall of love, protection and caring that has enveloped both of you and created a certain bond in the relationship.

The acronym ELUL represents these 3 relationships that encompass all of our interactions in this world. “אני לדודי ודודי לי” represents the relationship between *Hashem* and us. “את לבבך ואת לבב זרעך” refers to the relationship we have with ourselves and “איש לרעהו ומתנות לאביונים” refers to the relationship we have with other people. All three *posukim* spell out the word “ELUL.” This teaches us that in *Elul*, we are meant to focus on and improve each of these relationships.

“*Ani Ledodi V'dodi li*” - Only if I am to my beloved if I focus on and express the goodness of the one I would like to have a true loving relationship with ... then my Beloved will be there for me, to reciprocate the good feelings that I have created with my good words. For it was those good words that have truly brought the relationship to a new level!