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פרק ה'
דבות

שבת קודש פרשת חקת – ז' תמוז תשע"ז Shabbos Kodesh Parshas Chukas - July 1, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים עיר הקודש

וירב העם עם משה ויאמרו לאמר ולו נוענו בנענו אהינו לפני ה' ולמה הבאתם את קהל ה' אל המדבר הזה למות שם אנחנו ובעירנו (כ-ג).

מן הראוי להתבונן בדברים אלו שנאמרו על ידי דור דעה, הלוא דבריהם השוו את עצמם לבהמתם. באמנם 'אנחנו ובערנו' והן אמת כי נזקקו למים גם עבור הצאן, אבל מ"מ לא היה עליהם להשוות את עצמם לבעדים, והיה עליהם לתנות את דבריהם באופן שיהיה ניכר ההבדל בינם לבין בהמתם, כי מצד מעלת האדם נחשבו נחיצותו לצרכיו הרבה יותר מנחיצות צרכי שאר הנבראים, ואילו מתוך דבריהם נראה שלדעתם היה צרכם וצרכי בהמתם שווים, וכאלו שניהם למטרה אחת נבראו, ומותר האדם מן הבהמה אין. הלוא גנות הוא לו לאדם להשוות עצמו לבהמה, וכפי שמוצאנו אנו בדברי חכמינו ז"ל שספרו (פסחים קי"ח) שבשעה שאמר הקב"ה לאדם הראשון יקוץ ורדרד תצמיח לך' (בראשית ג, יח) ולגו עיניו דמעות אמר לפניו: רבש"ע אני וחמורי נאכל באבוס אחד? כיון שאמר לו (שם, ט) 'בועת אפך תאכל לחם' נתקדרה דעתו. הרי שהשוואת האדם אל הבהמה הינו כיוון גדול עבור האדם.

נתבונן עוד בעצם המעשה, כי שונה הוא משאר הפעמים שבני ישראל התרעמו על מידותיו של הקב"ה, שעל פי הרוב פגע בהם יד השם, ואילו כאן אין אנו מוצאים כלל שחרה אף ה' עליהם על עצם התלונה, ואדרבה תיכף אחר תפילת משה ואהרן נתעורר עליהם מידת הרחמים, כנאמר להלן (פסוק יז) וידא כבוד ה' אליהם – שהוא לשון רחמים, הרי לנו מכאן כי שונה הייתה התלונה זו משאר התלונות.

אכן י"ל, כי תלונה זו על אף היותה פגם באמונת הש"ת, בכ"ז לא נאבדה האמונה

מאיצרותיו של המגיד

מאת הרב שלום פישל שליט"א מגיד משלים בקלף בית שמש

ויקחלו משה ואהרן את הקהל אל פני הסלע ויאמר להם שמעו נא המורים המן הסלע הזה נוציא לכם מים. וירם משה את ידו ויד את הסלע במטחו פעמיים ויצאו מים רבים ותשת העדה ובעירם (כ-יא).

תב הרמב"ן ע"פ דברי **האבן עזרא**: המן הסלע הזה יש לנו כח להוציא לכם ממנו מים, ידעה לפרש, שאמר להם, שמעו נא המורים בה' האומרים 'למה הבאתם את קהל ה' אל המקום הרע הזה', המן החלמש הזה יהיה לנו כח בטבע שנוציא אנחנו ממנו מים, רק תכירו כי מאת ה' הוא, כי הוא אשר הוציא אתכם ממצרים והביא אתכם אל המקום הזה, והוא אשר יפרנס אתכם בו.

וכתב **האבן עזרא** (שם ח'), "ש בכאן פירושים רבים (ב'חטא מי מריבה), יש בדברי יחיד, שהוא בעבור שאמר לישראל 'שמעו נא המורים', והם בני אברהם יצחק ויעקב, ואילו היה כן למה אמר להם עוד 'ממרים הייתם'. והפירוש הנכון בעיני אנחנו ברמזות דע כי כאשר ידע החלק את הכל ידבק בכל ויחדש בכל אותות ומופתים (פ), שכאשר האדם שהוא חלק אלוך ממזעל ידע את ה' שהוא הכל וממנו הכל, ידבק בו, ובכך יוכל לשנות את התולדה ולחדש אותות ומופתים בכל). וכאשר רב העם עד משה, ומשה קצף עליהם ואמר להם 'שמעו נא המורים', הנה החלק חלק (הנה החלק שנאמר חלק, ואינו דבק לגמרי בה' שהוא הכל), והיכה הסלע ולא יצאו מים עד שהכירו פעם שנית

נמשל: When the Jews complained yet again, Hashem sent poisonous snakes to bite them. The people cried out and Hashem told Moshe to take a serpent and place it on a pole and the people should look at it and be healed. Chazal ask: "וכי נחש ממית או מחיה?" – *"Does a snake cause death or life?"*

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (33) – **Talmud Torah: Related Topics on Traveling and Vacations.** **Getting a Beracha.** Before going on a trip, one should "ask permission" from his *Rebbi* (or another *Talmid Chacham*) ⁽¹⁾. This is based on a *Gemara* in *Moed Katan* ⁽²⁾ and is brought in *halacha* by the RM'A ⁽²⁾ and *Mishna Berura* ⁽³⁾. What this means is that before a person heads out on a trip, he should inform his *Rebbi* about his intention to travel in order to receive a blessing for a safe and successful journey. If one cannot do this in person, he can do it over the phone, even if the *Rebbi* is not in town. If this was not done before the trip it can still be done by phone during the trip (**Menuchas Emes: R' M. Gross, p. 42**).

Receiving an Aliyah. It is customary to give an *Aliyah* (call up to the *Torah*) to a person who is soon to be going on a trip ⁽⁴⁾, no matter whether he is going for a *mitzvah* or not. However, this is only a custom and the traveler does not push away one who has some degree of "*chiyuv*" to get an *Aliyah*. If one does not wish it to be known that he traveling, he can leave without an *Aliyah*.

Learning Before and During the Trip. The **Eliyahu Raba** writes ⁽⁵⁾ that before going on a trip, one should give some charity and learn some *Torah* text. This is presumably because of the protective power of *Torah* study (see *Erwin 54a*). The **Aruch Hashulchan** writes ⁽⁶⁾ that each traveler should take

Rather, when Israel looked heavenward and subjected their hearts to their Father in Heaven, they would be healed, but if not, they would waste away." All a Jew needs to do is focus on Hashem and his problems are solved. A Jew should never give up, never give in - just look to Hashem and He will do the rest.

הלכה למעשה מאת מנה"ר ברוך הירשפלך שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס along a *Siddur* and a *Sefer*. During the trip itself, a person should also learn *Torah* ⁽⁷⁾ and fulfill the *posuk*: "וידברת בם... ובלכתך בדרך". If one is a passenger in a vehicle, he can even learn things that require concentration ⁽⁸⁾, but if he is the driver or a person needed by the driver to help him navigate and the like, he should rather study some easier *Torah* topic ⁽⁹⁾, or listen to a *Torah* tape, and in no way compromise on safety during the trip.

Departing from a Friend. The *Gemara* in *Berachos 31a* issues practical advice: *"One who takes leave from his friend, should do so amidst talking about matters of halacha because through that, he will remember him."* Simply understood this means that the *dvar Torah* that is spoken right before the departure will cause the friends to remember each other better (**Menoras HaMaor 3:328**). The **Shelah Hakadosh** adds ⁽¹⁰⁾ that it should be the type of *dvar Torah* that one can use practically in his *Avodas Hashem* and when he will do so, he will remember the person who inspired him with that *Torah* thought. The **GR'A** on this *Gemara* gives a different interpretation. When two people discuss *Torah* they remember it better than when they are learning alone, and the memory referred to is not remembering the friend but rather remembering the *dvar Torah*. Even though the Sages say *"dvar halacha"* they also mean to include words of *Aggadah* as in one of the cases mentioned there in the *Gemara*.

הוא היה אומר...

(1) ש"ע הרב קיט (2) יו"ד רמב"ט (3) קיבה (4) ביאור הלכה קלו (5) קיח (6) קיטו (7) תענית י, מ"ב קיב (8) ש"ע הרב קיט (9) מ"ב קיב (10) מנורת המאור גישכ"ח (11) פתיחה י

R' Yaakov Yitzchok Hurvitz זי"ל (Chozeh of Lublin) would say:

‘as without as’ - 'אשר אין בה מום' - If a person sees himself 'פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על' blemish' confident that he has already climbed the ladder of spirituality and reached perfection, it is a sure sign that *‘he has never borne a yoke’* - *‘he has never accepted upon himself the yoke of Heaven*. Otherwise, he would understand that a person is still full of flaws and imperfections."

R' Eliyahu Meir Bloch זי"ל (Pninei Daas) would say:

"After the death of Aharon, Rashi tells us the people did not believe he was dead: *‘They said, ‘Is it possible that the one who stood up against the angel and stopped the plague can be overpowered by the angel of death?’ Whereupon Moshe asked for mercy, and the ministering angels showed him to them, lying in the bed. They saw and believed.*’ The last time the people were shown a heavenly sight of Moshe lying in a bed, presumably dead, it caused a panic, which brought about the terrible sin of the Golden Calf. Now, they are shown the same vision? The difference, however, is that here, Moshe himself was standing there and showing the people the vision. When a leader is in control of the people, he will not allow them to waver from the true path and he can show them what they need to see without fear they will panic."

A Wise Man would say:

"Never make excuses. Your friends don't need them and your foes won't believe them."

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Mazel Tov to Mr & Mrs Chaskel Bennet and Mr & Mrs Henri Beer on the marriage of their children Hadassah and Dovid. Special Mazel Tov to Dr & Mrs Leslie Bennet and all the Grandparents. May the couple build a Bayis Neeman B'Yisroel and bring much nachas to their entire families.

לזכות רפואה שלימה בעד החולה רפא"ל מרדכי בן שולמית דבורה ז"י רפואת הנפש ורפואת העם בעד שאר חולי ישראל

מעשה אבות סימן לבנים

May 22, 2017, was a day filled with history as the first sitting American President stood by the *Kotel HaMaaravi*, the Western Wall, said a prayer and placed a note inside. President Trump’s arrival at Ben-Gurion Airport was a festive one. Smiles, speeches and handshakes for all the Israeli dignitaries was followed by a helicopter ride into Jerusalem. The President made a few short stops before his entourage took him and the first family to the *Kotel* Plaza.

The *Aish HaTorah* World Center rises up opposite the *Kotel*. It commands an amazing view of the *Kotel* Plaza, the Temple Mount, and of course, the shimmering roof tops of the Old City. Its location is so strategic, that the IDF, *Mishmar Hagvul* (Border Security), Police and *Shabak* (*Sheirut Bitachon Klali* - General Security Service) forces all came to the same conclusion that the best possible way to secure the historic visit of President Trump to the *Kotel*, was to take over the top two floors of the building, as well as all the windows overlooking the *Kotel* itself. It was clearly the best vantage point for a command post, spotters and snipers. They informed *Aish HaTorah* that this is what they will be doing.

On the day of the visit, the *Aish* Center staff and students were already relegated to the lower floors many hours before the Presidential visit. During the day, *Shabak* and other special forces were constantly coming in and out of the building, ascending and descending to and from the roof with sinister-looking cases, backpacks and other para-military equipment. Even a major Israeli radio station held its broadcast from inside the *Aish* Center. They moved into the office of Seth Clyman, Director of Guest Relations at *Aish Hatorah* World Building, and broadcast from his desk. They used the Center’s security cameras, and kept peppering Mr. Clyman with questions all throughout the visit. It was Seth Clyman who was actively involved in the historic event and told over this unique story which he personally witnessed.

Finally, after many hours of preparation, anticipation and tense nervousness, the Presidential motorcade showed up. The seemingly endless stream of cars and SUVs came barreling into the plaza and literally filled up the entire square.

As history will attest, the visit went smoothly. The President approached the Wall alone, standing for several moments in prayer at the holy site, a black *kippah* on his head. His prayers complete, he placed a note in the Wall and respectfully backed away before turning to leave, as Jewish tradition requires. Within minutes, everyone was back in their vehicles and the Presidential entourage left the *Kotel* Plaza. A few minutes after that, the security forces packed up their gear and left.

When the head of *Shabak* stepped out of the *Aish* building, there were still a few soldiers on the roof, packing up. Seth Clyman made his way to the roof and greeted the troops cordially. “When I got up there,” he recalled, “the snipers were still putting away their ‘toys’ - toys that were capable of taking down an elephant! Whatever was needed for the job!”

They were nice, calm, cool and collective guys. Seth made small talk with them. They looked tired and baked from all the hours sitting up on the roof in the blazing sun. He asked them if he could take a picture with them but they refused. “Sorry, no pictures. Not allowed. Only with our masks on so we cannot be identified. It’s been a long day.”

As they were waiting for the elevator to take them down, Seth asked the men, “Tell me, what did you guys do up on the roof for all those hours?” The President was there for only a short time, but these guys were on the roof almost the entire day! And then, he saw it! To his utter amazement, bulging from one of the soldiers’ pocket was a small, pocket-size *Gemara*. Seth looked at the man who smiled and said, “What was I doing? I was doing *Daf Yomi*!”

So there it was. A religious soldier was passing the time by learning *Torah*. Sitting high above the rooftops, as the U.S. Presidential visit to the *Kotel* was taking place, seen by millions world-wide, there was a Jew studying *Daf Yomi*. Learning *Torah*. Connecting to the One Above, while keeping an eye on events on the ground! Who knows why the visit really came off so smoothly? *Hashem* is always protecting the Jewish people especially when they learn *Torah*. And the Jewish people are with *Hashem*, even when they happen to be sharpshooters on a rooftop protecting the President of the U.S.!

מִשַּׁל לְמַה הַדָּבָר דּוֹמֵה

וַיֹּאמֶר ה' אֶל מֹשֶׁה עֲשֵׂה לָךְ שִׁירָה וְשִׁים אֹתוֹ עַל נֶם וְהָיָה כָּל הַנִּשְׁדָּךְ וַיֵּרָא אֹתוֹ וְהָי' וְהָי' (כא-ה)
משל: R’ Tzvi Meyer Silberberg *shlit’a* tells about a time in Russia when new recruits were needed for the elite “Czar’s Army.” Only men of great strength and high caliber were accepted. Of course, many people vied for the privilege of being a part of this elite group. As a result, they devised a contest to help choose the new recruits.

On the first day of tryouts, a number of Russian officials brought in wild horses and ordered the contestants to hop on their backs and ride them. Naturally, most of the recruits were thrown off the horses after a few short moments. However, some stayed on longer than others.

The officer in charge was holding a notepad and writing things on his pad. Presumably he was recording how long each contestant was able to remain on the wild horse. At the end of the day a list was posted of those who were chosen.

One contestant, a big burly man, who had remained on the horse a lot longer than some of the winners, complained why he wasn’t chosen.

The Russian officer responded, “You’re a fool! You think I was recording how long you remained on the horse? No! I was recording how long it took you to get back on the horse after you were thrown off!”

וְהָיָה הַמִּדָּה עַל הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְכִי' וּבְכֵן בְּגִדָיו וְהָיוּ בְּמִים וּשְׂדֵה בִּקְרֵב (יג-ט)
The *Gemara* (גיטין נ) tells us that when the Romans were about to destroy the *Bais Hamikdash*, the Emperor granted one wish to *Rav Yochanan Ben Zakai*, who risked his life to meet him. Rav Yochanan asked his famous request: “וְתֵן לִי יִבְנָה וְחִכְמִיָּה” - spare the city of Yavne and its scholars. His wish was that these few *Torah* scholars would preserve the *Torah*, which is exactly what transpired. We see that even one person alone is capable of preserving the treasure of *Torah* in *Klal Yisroel*.

My *machshava* here is a personal one. When my parents ע"ה, came to America in 1925 it was an “אָרץ לֹא זְרוּעָה”. There was NO *Torah*, NO *Kashrus*, NO *Taharas Hamishpacha*, NO *Shabbos*. My parents helped build a *yeshivah*, a *mikvah*. By the *Para Aduma*, the *posuk* states: “וְהָיָה הַטָּהוֹר עַל הַטָּמֵא” - and the *Yerushalmi* tells us the words of Rav Yehoshua: “All my life, when I learned the *posuk* “וְהָיָה הַטָּהוֹר עַל הַטָּמֵא”, I thought that since it is written in singular form, it means only one טָהוֹר, one pure person, can sprinkle the water on one טָמֵא, one impure person. Until I learned “מְאֻצָּרָה שֶׁל יִבְנָה” - from the treasure houses of Yavne, that one טָהוֹר can purify many טָמֵאִים, bringing them to a pure status. Even one person can purify many others. My parents and those Jews in the early days, were טָמֵאִים many מטָהֵר. They changed the culture of NO into a YES! Individuals like **R’ Aharon Kotler ז”ל**, **R’ Shraga Feivel Mendlowitz ז”ל**, the **Satmar Rov ז”ל** and the **Bobover Rebbe ז”ל**, were *Gedolim* who strove to bring *Torah* and *Yiddishkeit* back to the world. They were the modern-day version of *Torah* in *Klal Yisroel*!

I would be remiss if I didn’t mention the loss of our dear friend, **Rabbi Meir Zlotowitz ז”ל**, founder of Artscroll Publications. Through his efforts, he spread *Torah* to every home, *shul* and *yeshivah* in every city in America and throughout the world! He made the treasures of the *Torah* available to so many who would otherwise not have the chance, ability and understanding to learn. His vital work on behalf of *Torah* should be a *zechus* for his *neshama*. יהי זכרו ברוך

מִקְדָּשֵׁי שְׂמֵךְ

The **Rambam** writes that *Moshe Rabbeinu* sinned by displaying unwarranted anger, when he harshly rebuked the Jewish people and said “שמעו נא המרים” - “Listen, you rebels.” For a man of Moshe’s stature, the Rambam explains, his public display of anger constituted a *chilul Hashem*.

Why does the *Torah* describe the sin of anger with the words “*you did not believe in Me*”? **R’ Yerucham Levovitz ז”ל** (**Daas Chochmah U’Mussar**) explains that the word “יִאמָר לָהֶם שְׁמַעְנוּ נָא הַמִּרִּים הֵמָּן הַסֵּלֵעַ הַזֶּה נִצְרִיָּה לָכֵן מִים ... (כ-ג)”, which denotes a firmly rooted post that cannot be budged from its spot even by the fiercest winds. The very essence of *emunah* is unshakable stability; a person who possesses true *emunah* is one whose mood or actions cannot be affected by external factors. *Moshe Rabbeinu’s* anger was a departure from his usual demeanor and conduct, and on his level, it represented a lack of the stability that *emunah* is supposed to engender.

דְּרָגָה יְתִירָה

In the *Torah* there are “חוקים” and “משפטים”. If *Hashem* wants us to love His *Torah* and to connect to Him, why doesn’t He give us 613 *mishpatim*, laws that make sense to us? Laws that have a beautiful *taam* or message that makes us want to keep all the *mitzvos* and love *Hashem*? Why does He give us laws like the *Para Aduma*, *chukim* that make no sense to us? It even confuses us? How could the same thing make one person pure and another person impure? If *Hashem* wants us to love His *Torah*, why does He give us *mitzvos* that make no sense to us? The answer is because the way to truly love someone is often by simply ACCEPTING them even without understanding them! The *chukim* of the *Torah* are meant to heighten our level of love and appreciation for *Torah* and *Hashem*, because it entails going beyond ourselves and what makes sense in our minds.

In life, too, there are things that we understand and there are certain aspects that make no sense to us. Those are the points of friction in a relationship when one party totally does not begin to “get it” - to understand the other side. But the message of the *Para Aduma* is a message for all relationships, especially marriage. There are “*Mishpatim*” of marriage. Those are the things that make sense to a person. The things you like about your spouse and the reasons why you got married in the first place. Those things are meant to bring closeness and love to the relationship. But there are also “*Chukim*” in a marriage. Those are the things that make no sense to a person. YOU would not do things like that, in fact, you think what your spouse is doing is crazy! These are not meant to bring distance to the relationship! “דָּא גִזֵּירַת אֹרִייתָא” - it is a *gezeira*, a decree, a lesson in acceptance. When we can embrace the “*Mishpatim*” and “*Chukim*” of life, we can truly upgrade our love for others and for *Hashem*!

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

וְהָיָה הַמִּדָּה עַל הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְכִי' וּבְכֵן בְּגִדָיו וְהָיוּ בְּמִים וּשְׂדֵה בִּקְרֵב (יג-ט)
The *Gemara* (גיטין נ) tells us that when the Romans were about to destroy the *Bais Hamikdash*, the Emperor granted one wish to *Rav Yochanan Ben Zakai*, who risked his life to meet him. Rav Yochanan asked his famous request: “וְתֵן לִי יִבְנָה וְחִכְמִיָּה” - spare the city of Yavne and its scholars. His wish was that these few *Torah* scholars would preserve the *Torah*, which is exactly what transpired. We see that even one person alone is capable of preserving the treasure of *Torah* in *Klal Yisroel*.

My *machshava* here is a personal one. When my parents ע"ה, came to America in 1925 it was an “אָרץ לֹא זְרוּעָה”. There was NO *Torah*, NO *Kashrus*, NO *Taharas Hamishpacha*, NO *Shabbos*. My parents helped build a *yeshivah*, a *mikvah*. By the *Para Aduma*, the *posuk* states: “וְהָיָה הַטָּהוֹר עַל הַטָּמֵא” - and the *Yerushalmi* tells us the words of Rav Yehoshua: “All my life, when I learned the *posuk* “וְהָיָה הַטָּהוֹר עַל הַטָּמֵא”, I thought that since it is written in singular form, it means only one טָהוֹר, one pure person, can sprinkle the water on one טָמֵא, one impure person. Until I learned “מְאֻצָּרָה שֶׁל יִבְנָה” - from the treasure houses of Yavne, that one טָהוֹר can purify many טָמֵאִים, bringing them to a pure status. Even one person can purify many others. My parents and those Jews in the early days, were טָמֵאִים many מטָהֵר. They changed the culture of NO into a YES! Individuals like **R’ Aharon Kotler ז”ל**, **R’ Shraga Feivel Mendlowitz ז”ל**, the **Satmar Rov ז”ל** and the **Bobover Rebbe ז”ל**, were *Gedolim* who strove to bring *Torah* and *Yiddishkeit* back to the world. They were the modern-day version of *Torah* in *Klal Yisroel*!

דְּרָגָה יְתִירָה

In the *Torah* there are “חוקים” and “משפטים”. If *Hashem* wants us to love His *Torah* and to connect to Him, why doesn’t He give us 613 *mishpatim*, laws that make sense to us? Laws that have a beautiful *taam* or message that makes us want to keep all the *mitzvos* and love *Hashem*? Why does He give us laws like the *Para Aduma*, *chukim* that make no sense to us? It even confuses us? How could the same thing make one person pure and another person impure? If *Hashem* wants us to love His *Torah*, why does He give us *mitzvos* that make no sense to us? The answer is because the way to truly love someone is often by simply ACCEPTING them even without understanding them! The *chukim* of the *Torah* are meant to heighten our level of love and appreciation for *Torah* and *Hashem*, because it entails going beyond ourselves and what makes sense in our minds.

In life, too, there are things that we understand and there are certain aspects that make no sense to us. Those are the points of friction in a relationship when one party totally does not begin to “get it” - to understand the other side. But the message of the *Para Aduma* is a message for all relationships, especially marriage. There are “*Mishpatim*” of marriage. Those are the things that make sense to a person. The things you like about your spouse and the reasons why you got married in the first place. Those things are meant to bring closeness and love to the relationship. But there are also “*Chukim*” in a marriage. Those are the things that make no sense to a person. YOU would not do things like that, in fact, you think what your spouse is doing is crazy! These are not meant to bring distance to the relationship! “דָּא גִזֵּירַת אֹרִייתָא” - it is a *gezeira*, a decree, a lesson in acceptance. When we can embrace the “*Mishpatim*” and “*Chukim*” of life, we can truly upgrade our love for others and for *Hashem*!

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