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פרק א' דאבות

שבת קודש פרשת שופטים - ד' אלול תשפ"ד Shabbos Parshas Shoftim - September 7, 2024

9:42 – פלג המנחה עש"ק - 5:59 הדלקת נרות שבת - 7:02 וזמן קריאת שמע / מ"א - 9:06 וזמן קריאת שמע / הגר"א - 9:42 סוף זמו תפילה/הגר"א - 10:46 שקיעת החמה שבת קודש - 7:18 מוצש"ק צאת הכוכבים - 8:08 צאה"כ / לרבינו תם - 8:30

להלכה בשו"ע **הרב למרו בעל ה'תניא' זי"ע**, וכן אנו מתפללים ומבקשים מידי יום ביומו בברכת 'אהבה רבה', שהחונן לאדם דעת יזכינו בבינה 'להבין ולהשכיל לשמוע ללמוד וללמד' וכל זה הוא כדי 'לשמור ולעשות'.

והנה בימינו זכינו לראות מה שלא זכינו בדורות שלפנינו. כי כהיום אכשר דרא ונתרבו ספסלי בית המדרש. ורבו האברכים אשר נשאם לבם לתורה. ומזניחים 'חיי שעה' כדי לזכות ב'חיי עולם'. אולם כשמתבוננים רואים שע"פ הרוב מקדישים הלומדים את עתותיהם בדרכי לימוד שלא באים ע״י לידי מעשה. ועל דבר זה ידוו לבבות היראים התובעים את עלבונה של תורה. כי על אף שכאמור זוכה האדם לקיים מצות ת"ת בכל סוגי הלימוד. אינו נפטר מחמת כז מלדעת את המעשה אשר יעשה, וכפי שדייקנו מהכתוב שלפנינו שזוהי עיקר מצות 'תלמוד תורה' וגם חז"ל אמרו (קידושין מ.): 'גדול תלמוד שמביא לידי מעשה'. ועוד אמרו (ברכות ה.): 'מיום שחרב בית המקדש איז לו להקב"ה אלא ד' אמות של הלכה'. ואם יכולים לוכות בלימוד החביב על השי"ת ביותר. למה ימירו אותה בלימודים אחרים?

מרן **ה'חות איש'** מביא באגרותיו שרבותיו לימדוהו שכל מה שהאדם עושה עליו להיוועץ מקודם בד' חלקי השו"ע. כדי לראות אם אינו עובר במעשיהו זה על איזה פרט שבשו"ע. שאיז לר כמעט שום פסיעה שהאדם עושה ואיז הדבר תלוי בהלכה. אדם הלובש את בגדיו מוטל עליו לדעת איזה צד ללבוש תחילה. וכז כשפושטם. וכז כשנועל נעליו וכו' הכל מובא בהלכה. ועליו להתבונן טרם עשיית מעשה כל שהיא אם אכן דעת השו"ע נוחה הימנו, אך כשאין האדם הוגה בהלכה אינו מעלה כלל על דעתו שיש חשש עבירה במעשיו ועובר הוא מידי יום ביומו על הרבה עבירות. ואיתא בגמרא (ברכות ה.) אם רואה אדם שיסורים באים עליו יפשפש במעשיו. כי איז יסורים בלא עווז. ומו השמים תובעים מאתנו ליישר את דרכינו על פי דברי השו"ע.

עבודת ה' הם שווים, והיינו חובת האברים, וחובת הלבבות. ואם אלו הם שלמים. הוא 'תמים' עם ה' אלקיך. וא"כ לפי"ז י"ל דזהו הטעם שמצות אמונה נלמד מקרא "תמים" תהיה עם ה', והיינו שהאופן להיות "שלם" לגמרי בהשי"ת הוא רק עם לבו הוא שלם והיסוד היסודות לכל עניני חובת הלבבות מיוסד על ״אמונה בהשי״ת״ ומובן היטב מדוע הראשונים למדו מקרא זה מצות אמונה בהשי״ת.

ויש להוסיף עוד על זה, שכתב **הרמ"א** (או״ח סי׳ א׳): ״שויתי ה׳ לנגדי תמיד (תהילים טז. ח). הוא כלל גדול בתורה ובמעלות הצדיקים אשר הולכים לפני האלהים". וכתב **הגר"א** (שם): "ובמעלת הצדיקים - כמו שכתוב "איש צדיק תמים היה, את האלהים התהלך נח", וכן בחנוך, וכן באבות, "אשר התהלכו אבותי לפניו" (בראשית מ"ח) וזהו כל מעלת הצדיקים". עכ"ל הגר"א. דברים נוראים! שכל מעלת

איתא בנדרים (לב.): "אמר רבי יצחק: כל המתמים עצמו - הקדוש ברור הוא מתמים עמו. שנאמר: עם חסיד תתחסד עם גבר תמים תתמם. א"ר הושעיא: כל המתמים עצמו - שעה עומדת לו. שנא' התהלר לפני והיה תמים. וכתיב: והיית לאב המון גוים". ע"כ. וביאר **המהר"ל** שכוונת הגמ'. דמי שהוא 'תמים' עם ה' אלקיך, גם השי"ת הוא תמים עמו, ואין שום פגעים באים עליו! ובאמת זהו הכח של אמונה בהשי"ת שכח של "איז עוד מלבדו" שמגיז מכל יסורים ופגעים!

מאת הנה"צ רבי גמלטאל הכתן רבעוביץ שליט"א, ר"י שער השמים ירושלים עיה"ק

והיתה עמו והרא בו כל ימי חייו למען ילמד ליראה את ה' אלקיו לשמר את כל דברי התורה הואת (יו-ימ) - דבר ה' זו הלכה

. נה מילתא דפשיטתא היא שכל עוד שאין האדם בקי בכל חלקי השלחו ערור. להיות עיקר יגיעו בידיעת השו"ע ובנושאי כליו. כי מבלעדי הידיעה בכל פרטי זגם מי שכבר בקי בכל התורה ואין כל כך חשש שיכשל בדבר הלכה, גם הוא יעסוק בעיקר בתורה המביא לידי מעשה. שכן אין התורה מחלקת בין מלך ת"ח למלך עם הארץ. ובכל אופו היא מחייבת את המלר לעסוק כל ימיו בתורה המביאה לידי מעשה. ואין להקשות שאם מדובר במלך תלמיד חכם מה שייך לומר 'למען ילמד' שמשמעו נורה שיש בה לימוד חדש. שכן יש לומר שגם מה שמשנו הישנות נחשב ללימוד ומורה לאדם דרכו. שכז על ידה נזכר ההוראות ששכח מכבר. גם יש לומר שגם מי שהוא בקי היטב בתורת ההלכה אם ישנזשוב את ההלכות ימצא עוד פרטים נחוצים שלא שם לבו להם בעבר. ונמצא שגם מה שחוזר שוב ושוב על תלמודו נחשב כתורה המביאה לידי מעשה, וזוהי עיקר מטרת הלימוד. עכ״פ רואים אנו ממקרא זה שעיקר מצות 'עסק התורה' היא תורת ההלכה. וכפי שמביא מרז בעל ה'חפץ חיים' בהקדמתו לספרו 'משנה ברורה' שעל אף שגם הלומד סדר 'קדשים' וסדר 'טהרות' מקיים מצוות תלמוד תורה' צריך האדם לעשות עיקר לימודו בחלקי התורה הנוגעים למעשה.

לאור האמור ראוי לכל אברך ובן ישיבה לקיים את דבריו ולהקדיש את עיקר נלמודו בדברים הנוגעים למעשה. ויידע הלומד כי מה שאחז"ל (פאה א. א) ש'תלמוד זורה כנגד כולם' אינו כי אם בתורה המביא את הלומד לידי מעשה. כפי שמובא

לעודש נאת חרב אברדם דנשל א בענים שרו אברדם אבשטיין שליט"א, בענים שרו אברדם

תמים תהיה עם ה' אלקיך ... (יח-יג) - להיות 'שלם' עם ה' אלקיד דוראשונים (**רמב"ז. ספר חדדים**) למדו מקרא זה המצות של אמונה ובטחון בהשי"ת. ויש לבאר, מדוע מצוה זה נקרא "תמים" מלשון "שלם" עם ה' אלקיך, הרי אפשר שקאי על צוה אחרת. וצ"ב מדוע דוקא מצוה זה של אמונה בהשי"ת הוא "שלימות" האדם?

ויש לבאר זה על פי דברי **החובת הלבבות** (הקדמה) שהאריר טובה שיש ב' חלקים 'עבודת ה'. א] חובת האברים - והיינו כל המצות שצריר האדם לעשות בגופו. כגון תפיליז, ישיבת סוכה, אכילת מצות וכדומה. ב] חובת הלבבות - והם כל המצות תלויות בלבו של אדם. כגוז: להאמיז בה', לאהבו. ליראו. שלא להאמיז באלקים אחר. לבטוח בו. וכדומה, וכתב כל ספרו לבאר כל עניני חובת הלבבות. וכתב וז"ל. "וצריר שתדע. כי הכונה והתועלת במצוות הלבבות הם שיהיו גלויינו וצפונינו שוים ושקולים בעבודת השם. עד שתהיה עדות הלב והלשוז והאברים שוה. ויצדיה כל אחד מהם את חברו ויעיד לו ולא יחלוק עליו ולא יסתור דבריו. והוא אשר יקראהו הכתוב תמים. :אמרו תמים תהיה עם ה' אלהיך ואמר תמים היה בדורותיו, ואמר הולך תמים ופועל צדה ודובר אמת בלבבו, ואמר אשכילה בדרך תמים מתי תבא אלי אתהלך בתם לבבי מרב ביתי". עכ"ל, הרי האופז להיות "שלם" לגמרי בהשי"ת. היינו רק אם ב' החלקי

A SERIES IN HALACHA LIVING A "TORAH" DAY

מאת הגאון מו"ד הרב ברוך הירשפלד שליט"א, ראש כולל עטרת חיים ברוך, קליבלנד הייטס Monetary, Interpersonal Laws and Din Torah (11) Payment of Rent: Timely Payment. A tenant has an obligation to pay his rent on time. In classical *Torah* law, the Gemara (1) learns from a posuk that payment for workers and rentals is due at the end of the work or rental period. However, the custom has become that a tenant pays at the beginning of the month, and this understanding between them obligates the tenant to pay at the beginning of each month. The Chofetz Chaim in sefer Ahavas Chesed (2) proves that according to some *Poskim* a tenant who can pay on time and does not, transgresses a *Torah* prohibition of *Bal Talin* (delaying wages). **Penalty for Late Payment.** Some agreements include a penalty

for paying late. Even though the tenant ends up paying more for paying late, this is not a violation of *Ribbis* (interest) for a one time penalty, since it is not an accumulative obligation, but rather an obligation that becomes valid the instant one violates the deadline. [By a real loan this is prohibited Rabbinically]. This is only permitted by a one-time penalty for each new month of unpaid rent. However, if the penalty for the first month increases

בין הריחיים - תבלין מדף היומי - בבא בתרא סט.

Ray Elazar asks a question: Are the moldings around a door, which the door strikes when it is, בנסימי בסיכי? תיסו closed, included in the sale of a house or not? Things that are attached to the house with cement, are certainly viewed as part of the house and are included in the sale. But since these are attached by (removable) pegs and are not so integral to the door, maybe they should not be considered and therefore not included? The *Gemara* remains with a מחובר. paskens that anything חרו"מ ס' ריד.אז **שו"ע** on therefore not included? The Gemara remains with מחובר. cement is included in the sale, but he then brings a איז that if it's attached to the house by pegs, then it is not considered מתרבר and therefore not included in the sale unless the ביכר clearly stipulated and stated, "עם כל מה ברונרי. The explains the reason it is not included is, since the .המוציא מחבירו עליו הראיה and מוציא and היהו הראיה the המוציא מחבירו עליו הראיה.

The מורז'ות are only attached with nails and according to נמדע ביהודה brings the מיזיות are only attached with nails and according to our Gemara should not be included in the sale. this is only relevant to items the מוכר could be מרכים even after the sale, but since he's not permitted to remove the מיזיות and all he would have on them is a תביעת מכון, if he doesn't clearly exclude them, the לוקח is considered the and need not pay for them. The מירזיק and savs that שיבת ציוו brings this שיבת ציוו brings this מירזיק and savs that מירזיק are not the same as Gernara the doorstops are part of the house and are needed; the only attached by sifethe מוכר didn't say כל מה שבתוכו since they are only attached by pegs, maybe they should not be included. But the מיכר that the חלק הבית nor are they שייך to the שייד to the חלק הבית installed are not חלק הבית to the מינרעד, rather they are a מציה for the tenant (מיקים). The reason the מיקים can't take them down, is only לטובת הלוקח, to protect him from מיקים but מיקים that the סענת דמים has a טענת דמים on them. He concludes that even according to the svara of the ישבת ציווד if the seller wants he may replace the existing. with cheaper ones, so even if he doesn't, he is entitled to be reimbursed the difference between the expensive ones he's leaving and cheaper ones,

were מורד, ס' מד] **ר' משה** with him. These בארזית were ואג"מ יו"ד ח"ד ס' מד] **ר' משה** very חשרב, and dear to him as they were especially made for him by his son-in-law who was a ירא שמים and had stopped writing mezuzos. ימשה discusses the pertinent *halachos*. but concludes that he may rely on הגאנו ר' הענקיו זצ"ל. He had said that since it has become the דרד that when a new tenant moves in, the apartment is freshly painted, the correct must be taken off for protection. So, once they are off one may keep them. And even if it hasn't been rented yet, the tenant that is leaving may take them, even though it might be a few days before the painting begins.

1) בבא מציעא סה. (2) אהבת חסד טיה (3) יו"ד קעז:טז (4) שם קעו:ו

for the same month's rent if he doesn't pay for that first month a

Important Detail About Late Payment Penalties. Even

though a one-time penalty is permitted on rentals, it cannot be

done if the penalty entitles him to pay even later than the original

time. The reason for this is because it is like saving, had you paid

now, the lower price kicks in and if you pay later with the penalty

added, you can hold the money for longer. This is an issue of

Discounts for Early Payments. If a landlord tells a tenant that

the annual rent is \$12,000, but if he pays up front, one month is

free, and he owes only \$11,000, it is prohibited to take the early

pay option, if no kinyan is being made at the time of payment.

Since he doesn't have irrevocable rights, his prepayment is thus

similar to a loan which is gaining him cheaper rent, and is

included in the issue of *Ribbis*. This is based on the **Shulchan**

Aruch and Nekudas Hakesef (4). All these rules regarding

penalties are relevant for long time dental services which offer

these discounts and also have penalty clauses. (To be continued)

Ribbis as you made him pay more for holding your money.

second time, it is *assur*, as explained in **Shulchan Aruch** (3).

R' Yitzchok Meir Alter zt"l (Chiddushei Harim) would say:

'לא יקום עד אחד באישי' - According to *halacha*, one is forbidden to give testimony that affects a close relative. One can understand why a person should not give testimony in favor of a relative, as the person may be biased. Why, though, is one forbidden to give testimony against a relative? The answer is because in order to bear witness, one must be an איש', a man. Anyone willing to give testimony against a relative is simply not a *mentsch*, and cannot be a valid witness!"

A Wise Man would say: "Be happy for this moment. Why? because this moment is your life.

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BayisNeemanB'Yisroel

Mazel Tov to the Mandel & Kleinfamilies on the engagement of the engagement of their children, Yitzy & Gitty. May the young couple be zoche to build a

מעשה אבות סימן

ומי האיש אשר ארש אשה ולא לקחה ילך וישב לביתו פן ימות במלחמה ואיש אחר יקחנה ... (ב-ז)

The year was 1973, and news from Israel was bleak. The *Yom Kippur War* had left many dead and wounded in its wake. The State of Israel suffered between 2,521 and 2,800 killed in action. An additional 7,250 to 8,800 soldiers were wounded. Some 293 Israelis were captured and many Israeli prisoners of war taken by Syria and Egypt were tortured or killed.

Rebbetzin Esther Jungreis a"h and her *Hineni Kiruv* organization was in its inception. In those days, all kinds of trinkets ornamented with logos and slogans were in vogue. She had Hineni buttons, bumper stickers, T-shirts, and even a Hineni medallion in the shape of a flame spelling out the word Hineni in Hebrew. It occurred to the Rebbetzin how wonderful it would be if she could present the many wounded soldiers in the hospitals with such medallions. No sooner did she conceive of this idea than she met a man who was a jeweler. Upon hearing of her plan, he offered to make up the medallions in silver.

And so she set out to visit the hospitals and recuperation centers of Israel accompanied by her daughter Chaya Sora, and her assistant Barbara. A heartbreaking scene awaited them - men and boys without limbs, boys who had lost their eyesight, their brokenhearted wives, children, and mothers hovering over them - the terrible price of war.

When making these visits, they wanted to create an atmosphere of good cheer and hope, so they engaged some musicians to accompany them and also took trays of refreshments along. The soldiers were brought into the solarium - some in wheelchairs and some in their hospital beds. The musicians played while Chaya Sora distributed refreshments. Then Rebbetzin Jungreis would speak and she shared with them teachings from the *Torah*, trying to bring them a message of hope and faith. Following the program, she distributed the medallions.

There were a number of wounded who were too ill to be brought into the solarium, and the head nurse asked if they would like to visit them in their rooms. They entered a room in which the light had been dimmed. The patient lay immobile in his bed. wrapped in bandages like a mummy. "Shalom to you. My name is Esther Jungreis. We came from the United States to bring you greetings and blessings." There was no answer. "What is your name?" the *Rebbetzin* asked. Still the boy did not respond.

The nurse explained that he had been badly burned in a tank battle on the Golan. "I am so sorry," said the Rebbetzin. "I know it sounds hollow but please know that we mean it. We have brought you a little token, a symbol of blessing."

She held up the medallion. For the first time, the young man spoke, "Take your medallion. It's of no use to me!"

"I understand that you are hurting, but I will leave it on your night table anyway. You might just need it one day,"

"For what?" came the angry, bitter answer. The *Rebbetzin* smiled sweetly. "For an engagement gift," she said.

He let out a bitter laugh. "Who will marry me? I am a vegetable. No one will ever marry me."

"Listen to me," said the *Rebbetzin*. "It will happen. We are never allowed to give up hope. You will see that in time you will meet a girl, and when you do, you must tell her that a Rebbetzin from the United States visited you and told you that you have special merit before *Hashem*, that you are ready to transmit that merit to her, and this medallion is a symbol of that."

"Rebbetzin, if I said that to any girl, she'd think I am crazy."

"You're wrong, Someplace, somewhere, there's a girl who will understand. You need only one." With that, they left his room, A year later, the *Hineni* organization found themselves once again in Israel. This time, their first stop was an army recuperation center near Haifa. It is a tradition in Israel to present guest speakers and artists with a bouquet of flowers. At the conclusion of the *Rebbetzin's* program, a soldier in a wheelchair was brought onstage to make the presentation.

"Do you recognize me, Rebbetzin?" he asked. "You look familiar. Please help me out," she said.

He smiled and pointed to the nurse standing behind his wheelchair. "I would like you to meet my wife." Rebbetzin Jungreis looked at the smiling face of a young Yemenite woman, and there, around her neck, was the Hineni medallion from last year.

אנכי אנכי הוא מנחמכם ...

A PENETRATING ANALYSIS OF THE WEEKLY THE STATE HAFTORAH BY AN UNEQUALLED HISTORIAN THE STATE OF THE WEEKLY T

"What ails you that you fear?" The question, while directed at Klal Yisroel, is nonetheless asked in לשון נקבה - the feminist linguistic, as opposed to the masculine style. Why is that?

R' Binyamin HaKohen Vitali zt"l (Gevul Binyamin) explains that *Chazal* teach us that all *Shiros* are done in לשוו except for the final Shira in the times of Moshiach. This is because in the aftermath of each exile, the Jewish people created a new life for themselves. True, they may have become more righteous in the immediate aftermath, but that inspiration always seemed to wear off eventually. So, just like the female which has the ability to give birth to a new

After Hashem declares: "I, I am the one who comforts" entity which may stay pure or choose to falter, so too, the you," Yeshaya HaNavi continues to ask "מי את ותנראנ" – Shiros sung by Klal Yisroel in the aftermath of their salvations was sung in לשוו נקבה since their newfound spiritual awakening could last a while only to falter eventually. However, when Moshiach arrives, the Shira will be sung in לשון זכר to emphasize that the inspiration would last for eternity.

> While *Hashem* comforted *Klal Yisroel* in the aftermath of the Churban, Yeshava HaNavi knew all too well that Bnei *Yisroel's* newfound closeness would probably be short-lived and so he chose to ask his question in לשון נקבה as a way of hinting to Klal Yisroel to hold onto that burst of inspiration for as long as they could

והיה כשבתו על כסא ממלכתו וכתב לו את <u>משנה</u> התורה הזאת על ספר מלפני הכהנים הלוים ... (יו-יח) CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

The Torah commands Klal Yisroel with a unique mitzvah: to appoint a king, a ruler, to see to the needs of the people. The king has a number of requirements, including writing a Sefer Torah "מלפני הכהנים הלוים", that he will read from exclusively. What is the meaning of these last words of the posuk? Chazal deduce from here (see Yerushalmi Sanhedrin and Rambam) that the king must transcribe his *Torah* from the one that was in the עזרק while under the scrutiny of the *Sanhedrin* of 71 Why was this crucial? The simple understanding would be that the validity and correctness of that scroll was impeccable and could be relied on for its accuracy.

R' Moshe Shternbuch shlita explains this idea on a deeper level. A king has the power to influence the masses. Sinister people from other factions of Klal Yisroel, with ulterior motives may, chas v'shalom, seek to alter some of the Torah's wording, thereby changing the word of Hashem to fit their agenda. They will try to convince the king, who in turn will influence the rest of the nation negatively. Thus, the *Torah* commanded that his special *Sefer Torah* must be written "מלפני הכהנים", according to the original unadulterated text, not deviating even one iota.

In fact, years later, wicked people hid the Sifrei Torah and Klal Yisroel precipitously spiraled downward spiritually. Until Yoshiyahu Hamelech located an old Sefer Torah in his palace. When found, it was inexplicably open to the tochacha. The shock of that heavenly message spurred him on to effect a positive transformation in *Klal Yisroel*.

This machshava reminds us that there are no reasons to "reinvent the wheel" looking for new unexplored avenues in Yiddishkeit. Each person should adhere to the mesora that his forbears persevered against all odds, and by following that legacy we will be *matzliach* not only in our עבודת ה', but in having our very own progeny follow suit, בסייעתא דשמיא

משל למה הדבר דומה תמים תהיה עם ה' אלהיך ... (יח-יג)

משל: During the time when **R' Yehoshua Leib Diskin** zt"l, (Maharil Diskin), was the *Rav* of Brisk, there was an unfortunate bout of Chillul Shabbos proliferating in the city. The residents of the city went out one Shabbos night to hold a large *hafganah*, a rally of protest. However, since their *hafganah* had not been approved by the authorities, the police quickly moved in and dissipated the crowd, arrested the leader, and brought him to the precinct.

The leader of the *hafganah* was led to a dark, enclosed room, and he sat there on *Shabbos* with no wine, *challah*, or any part of his regular *Shabbos* meal. Not only that, but his thoughts were soured from worrying about what charges and punishments he would face in court.

hours, the door to his prison cell opened, and the Rav of the city, the holy Maharil Diskin himself, walked into the cell where he sat down and remained with the prisoner. The man later recounted, that from that moment on, his sadness disappeared. It was worth staying in the dark empty cell without any *Shabbos* delicacies just to be able to spend one *Shabbos* in the presence of the great and holy *Rov*.

נמשל: We are all faced with challenges in our lives at one point or another. Sometimes it feels like a black darkness engulfs us with nowhere to turn and no one to aid. But when a person regards the posuk "Be wholehearted with Hashem *your G-d*" as it ought to be, with genuine faith and sincerity, he will quickly realize that *Hashem* is indeed with him during the good times and especially during the not such good times. There is nothing more comforting than But his sorrow didn't last too long. After a number of knowing with certainty that *Hashem* is at your side!

צדק צדק תרדף למען תחיה וירשת את הארץ אשר ה' אלקיך נתן לך ... (מז-כ)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R'GUTTMAN - RAMAT SHLOMO

How appropriate is it that we begin the month of *Elul* with *Parshas Shoftim*? *Shoftim* means judges, but it does not only refer to the judges in a courtroom. The preparation for the Day of Judgment is to learn how to be a good judge. *Chazal* teach us 'One who judges his friend favorably will be judged favorably in Heaven.' Judging others favorably is truly the greatest gift we have to ensure ourselves a year of good health, happiness and simcha. In Pirkei Avos, we are taught not to judge another person until you are in his place. "In his place" means that you have his personality, his upbringing, his exact challenge and are completely in his place. This is impossible. Even identical twins, who are born and raised in the same family are not allowed to judge each other because nobody in the world can ever truly be in another person's place.

Sometimes we are so sure that we understand the person we are judging and we give ourselves a license to condemn, criticize and be judgmental. This leads to lashon hara and sinas chinam. In fact, the very foundation of bein adam lechavero begins in your mind, not in the actions of other people. If we judge people positively, we will have no issue getting along with others.

In Pirkei Avos, we also learn, "Hevei dan es kol HAADAM l'kaf zechus." Judge the whole man favorably. Why does it say the "whole man"? The answer is that very often people make an assumption based on one action, one word, or even one facial expression that someone makes. They discount the WHOLE man because of one thing he did or said. The Mishnah is teaching us how to judge favorably by not being closed minded or short sighted. Don't see the person in a negative light because of what they are wearing or what they did. Be smart. Understand that there is a WHOLE person, and a person is a WHOLE world.

Train yourself to say, "I am sure there is a reason for his action but I don't know what it is." Learn to NOT be judgmental of others, and you will receive the greatest gift in the world. *Hashem* will see only good in you and judge you favorably.