

Torah sweets

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CHUKAS-BALAK – RESPECTING YOUR ELDERS IS RESPECTING THE TORAH

A man was sitting in a recliner when he asked his wife to pass the newspaper. She starts barking at him, "Why don't you learn how to use this iPad? You're never going to get better at technology if you don't start using it for some of the simple things." The man shrugged his shoulders and said, "Okay, why not?"

A second later... SMASH!!! That poor spider never even saw it coming.

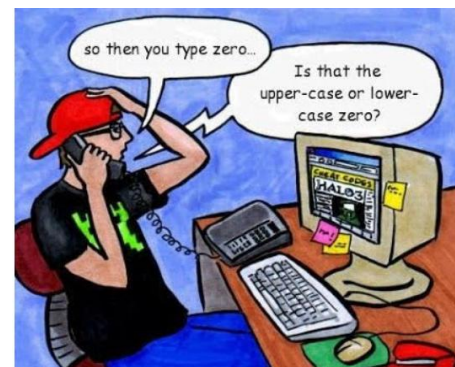
One of the reasons that the younger generation may look down on its elders because so much of the world revolves around technological advances that the older folks simply can't get the hang of. As such, it is incumbent that we remind ourselves what is the reason we honor the older generation, even if they aren't as tech-savvy as their younger counterparts.

In this week's Parsha, Chukas-Balak, we find the Jewish nation complaining that they do not have water. The Pasuk (Bamidbar 20:10) relates: "Moshe and Aharon assembled the congregation in front of the rock; and he said to them, 'Listen, you rebels, must we bring water for you out of this rock?'" On this, Rashi comments: "Must we bring [water] out of this rock? They said this because they could not distinguish it (the rock intended by G-d), for the rock from which the water had hitherto flowed during these forty years had vanished and taken a place amongst the other rocks when the 'well' disappeared after Miriam's death, and the Jews said to them, 'What difference is it to you from which rock you bring forth water for us?' — It was on this account that Moshe said unto them (called them) המרים — which may mean "rebellious", or, as a Greek expression, 'foolish people' (μωροί), or 'such as would teach (מורים) their teachers' — from this rock about which we have received no Divine Command can we bring forth water for you?!" Why did Moshe, according to Rashi, use a Greek expression? We would expect him to only use our holy language!

Let's explain with a story. Rabbi Yaakov Kamenetsky, ZT"L, was once travelling on a plane with his son and granddaughter. Next to him was the Secretary-General of the Israeli Trade Federation, Histadrut. He was amazed at the kids' dedication to the elderly rabbi. As related in his biography, "He confided sadly to Reb Yaakov that he almost never saw his grandchildren and his children. Reb Yaakov explained to him that the difference in their relationships to their descendants could be traced to their differing views of Creation ... 'You ... believe in the Darwinian view of life as the result of random, purposeless events, so your kids feel that you're just one generation closer to the apes than they are. We, on the other hand, do not believe that we are superior to our ancestors. For us, the central event in history was the Revelation at Sinai. The generations immediately after that Revelation lived in awe of their parents as people to whom G-d spoke and their children in turn viewed them with veneration for having known those who heard G-d speak. My kids and grandkids honor me as one who had contact with spiritual giants whose greatness is almost beyond their comprehension, and therefore they attribute to me a wisdom and spiritual sensitivity that they do not possess.'"

Rav Yitzchak Yehudah Trunk, ZT"L, in his Mikra Mefurash, writes that the Greeks respected scientific knowledge. As such, since scientific knowledge is constantly updated, later generations know more than their predecessors. As the story indicates, we Jews respect the previous generations due to their proximity to Har Sinai. Our contributor, Rabbi Jonathan Taub, writes that Moshe saw that the Jews were trying to be wiser than him with their arguments, stating, "What difference is it to you from which rock you bring forth water for us?" The people were coming to teach Moshe how to extract water, he responded to them "in their language," the Greek language, and referred to them as "Hamorim" – foolish people. Moshe was saying, "Do you reason that there is a scientific method to extract the water? We are only fulfilling the word of Hashem as we have been commanded. We have been charged to take from a specific stone. So why are you trying to teach your elders?"

While it's true that in every age and stage of our lives we must learn and grow, when a younger person doesn't show outward (and inward) respect to those who have amassed life experience and wisdom, they are disrespecting the mesorah (Torah transmission). Let's take the limited opportunities to ask the older generation for their advice and guidance.



HAFTARAH HONEYCOMBS BY RABBI MOSHE KLEIN BALAK – BLESS AND BE BLESSED

In our Haftarah, Hashem tells the Jewish people to remember what Balak did to the Jewish people. The Haftarah (Micha 6:5) states: "My people, remember...what Balak, king of Moav, planned, and what Bilaam, the son of Beor, answered him. From Shittim to Gilgal, may you recognize the righteous deeds of Hashem." Clearly, Hashem did something here to help the situation.

The Tiferes Shlomo explains that the Zohar Hakodesh brings down that Balak and Bilaam together was like a hydrogen bomb. The danger to the Jewish nation was immense. The Zohar writes that this was an unprecedented threat. Rav Moshe Shapiro, ZT"L, brings (also based on the Zohar) that the last two letters of Bilaam and the last two letters of Balak form the name 'עמלק' - 'Amalek' (Bilaam/בל-עם and Balak/ב-לק). Their union was deadly, but Hashem stopped them from impacting us.

In the Parsha, when Bilaam was recruited by some of Balak's ministers, Bilaam told them that Hashem forbade him from going and cursing the Jewish people (see Bamidbar 22:12) as the Jews were blessed. However, later (ibid. 22:19) Bilaam told Balak's dignitaries to stay overnight and in the following Pasuk (ibid. 22:20), it states: "Hashem told Bilaam, 'If these men have come to call for you, arise, and go with them...'" Why did Hashem let Bilaam go after them after He initially barred him from going? (CONTINUED ON PAGE 2) →



“Bixby, you’re diligent, punctual, hard-working, and dependable — What’s your angle, anyway?”

The Tiferes Shlomo offers a fundamental approach based on the Pasuk in our Haftarah. The idea is that when somebody blesses another person, how does the blessing take effect? It’s based on how much the blesser means to give the blessing. Do they want anything in return or do they simply wish the best for the person they are blessing? We see the Pasuk (Bamidbar 6:27) tells us that when Kohanim bless, “*I (Hashem) will bless them.*” Because the Kohanim have the good eye to bless, the blessers will be blessed in return. So, we see the power of the blessing lies in the purity of it.

However, when someone gives a blessing because he wants to look important, powerful, or righteous – without a full heart – will make the blessing have less power. What will the reward be for giving such blessing? Maybe, people will give this blesser some honor, but he will not be blessed in turn because his blessing was stunted and not authentic. The energy of the bracha sent out doesn’t bounce back due to the insincerity of it. The flip side is true, as well. When Bilaam first tried to curse the Jews, he wasn’t doing it for any motive other than his hatred for our people.

However, when Hashem told Bilaam that he wasn’t allowed to go and curse the Jews, Bilaam said, “I deserve reward for this – so bring more important people to convince me.” He realized that he wasn’t in it just to curse the Jews, but to make a buck on the side. At that point, Hashem told him that he was allowed to go because pure hatred wasn’t the primary incentive. The curse would no longer have any power anyway. This is what the Pasuk in our Haftarah means when it says, “*remember now what Balak king of Moav planned, and what Bilaam the son of Beor answered him.*” Bilaam wanted more honor, a desire which Hashem planted in his mind, and He made it that the curse would have no standing.

What can we take away from here? We learn the power of unadulterated thought, which can be used for positive or terrible means. If we want to get blessing in our lives all we need to do is to allow ourselves to bless people in a wholehearted way. To do that, we need to “*fargin*” other people, which is Yiddish for celebrating and finding joy in the success of others. This means going over to someone else (maybe only mentally) and saying, “I want you to be blessed.” Train yourself to wish others to have successful lives. Ultimately, this will give our blessing power and the blessings will ricochet onto us. We need to remember to serve Hashem *leshem shomayim* (for Heaven’s sake) and bless people without any ulterior motives.

SUGARY SAYING BY RAV MENACHEM LOMNER

“Need something? Don’t complain.”

The Jews followed Hashem into the desert, and that would become a major reason that Hashem loves us for all generations. Yet, at one point, when they were there, there was no water, so they complained. When Moshe Rabbeinu addressed them, he called them “*morim*” - rebels. There was nothing wrong with asking properly when we need something, but complaining changes the tone. Do we want regime change because there is no water, or do we want management to take care of something? We must realize this subtle difference in how we speak to others. Instead of complaining, let’s speak properly, and this will be a real way for Hashem to love us more.

1) It is permitted for a male to speak with a female who is dressed modestly and appropriately, and one may look at her while talking, provided he does not get any enjoyment from seeing her. (**Mishna Berura**, Siman 75:7). Even when looking is permitted, unnecessary gazing is certainly prohibited; scrupulous people are extremely stringent and avoid looking at females, even when halachically permitted, and this is praiseworthy. (ibid.) However, if he does get enjoyment from looking at her, or if looking at her causes him to have forbidden thoughts about her or about any forbidden matters, he may not look at her, and if he does look at her even for a moment, he has transgressed the biblical prohibition of “*Lo Sasuru*” (**Mishna Berura** ibid.)

2) If a female is dressed modestly yet is wearing jewelry or clothing that will cause him enjoyment to see, he may not look at them. (See **Mishna Berura**, Siman 75:18) The prohibitions regarding gazing at females apply equally to married females and single females [above the age of three according to some Poskim, and above the age of seven according to other Poskim.] (See **Igros Moshe**, Orach Chaim Vol. 1 Siman 26 and **Chazon Ish**, Orach Chaim Siman 16:8) The prohibition applies to Jewish females as well as to gentile females. Thus, it’s important to be careful when the cleaning help or nanny in a home is not dressed appropriately, to not (**Chas V’shalom**) gaze at them inappropriately. (Some people have the good custom to provide the cleaning help with a modest uniform to prevent them from being inappropriately dressed when in the Jewish home; a wonderful idea to help foster a sense of Kedusha in a Jewish home.)

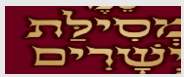
3) The above does not apply to other relatives, such as aunts, cousins, sisters-in-law, mothers-in-law, or daughters-in-law; the prohibitions apply to them just as much - if not more than - to other females. (As they are “*Arayos*” that are enumerated in the Torah. See **Chochmas Adam**, Klal 125:1) Being that it is more likely for males to be around female relatives more than other females (e.g. at family outings or simchos), it is extremely important to be careful not to gaze at them, especially if this will lead to impure thoughts and especially if they are dressed in an immodest or inappropriate way.

4) The Gemara (Brachos 61b) teaches that a male should not walk behind a female, even if she is dressed modestly (**Shulchan Aruch Even HaEzer**, Siman 21:1). The reason for this was that he will come to gaze at her and lead him to improper thoughts and (**Chas V’shalom**) to improper actions. There is a debate amongst contemporary Poskim if this applies today when it is much more prevalent for females to be in public, and only in the times of Chazal when it was rare to see a female in public would it perhaps lead to sin. The **Leket Yosher**, a disciple of the **Terumas HaDeshen** (Siman 376), rules that this prohibition is not in force today [in regard to females that are dressed appropriately]. Rav **Shlomo Zalman Auerbach**, ZT”L, (**Shu”t Minchas Shlomo**, Vol. 1 Siman 91:23) rules that nowadays when females are commonly in public, it is virtually impossible not to be walking behind one female or another and thus [if walking to do a Mitzvah or another necessary reason] it doesn’t apply today as stringently as it did in the times of Chazal.

Obviously, everyone agrees that if one knows themselves and by being behind a female will lead to impure thoughts or worse, the halacha applies to him 100% even today. Most Poskim agree as well that if the female in question is dressed immodestly, it is best to follow the stringent opinions. Also, all seem to agree that if one is on a bus and he has the choice to either sit directly behind a female or in a different seat, he must choose the different seat. Even if we rule to be lenient today, that is only in cases of necessity and when it is impossible or impractical to be stringent. Thus, when riding in a car, it’s best to try and arrange the seating in such a way that no male is sitting directly behind a female, but if this is impossible, we have whom to rely on.

Halachos are for study purposes only. For Halacha L'Ma'aseh, please consult your Rav. To join thousands of fellow Jews and receive a daily Halacha/Chizuk, email please visit www.HalachaForToday.com.

**THE LEARNING IN THIS MAGAZINE IS DEDICATED AS A
COMPLETE AND SPEEDY REFUAH FOR LEEBA MIRIAM
GEULAH BAS LEAH**



INSIGHTS INTO THE RAMCHAL'S CLASSIC WORK CHAPTER 22, PART 5 – THE HUMILITY OF OUR TORAH LEADERS

Summary: The Ramchal mentioned that if one truly thinks about it, there is nothing truly to be boastful about, as everything we have is a temporary gift from Hashem. If one has more talents, he needs to remember that it only makes them more responsible to do something valuable with them.

The Ramchal now discussed three humble leaders, writing: **“They further said (Chulin 89a): ‘It was not because you were greater than any people that Hashem desired in you and chose you’ (Devarim 7:7) - the Holy One, blessed be He, said to Israel, ‘My sons, I desire you because even when I bestow greatness upon you, you humble yourselves before Me. I bestowed greatness upon Avraham, yet he said to Me, ‘I am but dust and ashes’ (Bereishis 18:27); Upon Moshe and Aharon, yet they said: ‘And we are nothing’ (Shemos 16:7); upon David, yet he said: ‘I am but a worm and no man’ (Tehillim 22:7).”** (Mesilas Yesharim, Chapter 22)

Avraham Avinu compared himself to dust and ashes; Moshe Rabbeinu said he is like nothing, while Dovid Hamelech compared himself to a worm. A worm is one of the lowest forms of animate existence, but it still partakes of life. Dust and ashes are inanimate but still partake of existence. As great as Dovid and Avraham were, they still viewed themselves in some way as possessing an inherent value. They are not faulted for their attitude, as every person needs even the slightest amount of self-worth, ego strength, to go out in the world, to accomplish even the smallest task. Avraham changed the entire world’s understanding of reality, while Dovid brought peace and tranquility to our people of Israel. Why didn’t Moshe think he was “anything”?

Moshe most definitely knew how great he was. The Torah itself describes him in the most glowing terms, testifying that no other prophet has arisen like him, who spoke to Hashem “face to face.” No other mortal ever reached those levels. People misunderstand Moshe’s humility, so let’s understand what Moshe meant. When a Jew connects himself with Hashem, he becomes *batul*, “nullified,” to Him. This explains the great humility of Moshe; he made himself completely nullified regarding Hashem, more nil than dust and ash, which have “some” existence.

The **Nesivos Shalom** makes the analogy to a barrel full of water, which has a certain value so long as it’s freestanding. Once the water is poured into a lake or ocean, it immediately loses all its value. As long as the water is contained by itself, it has its own significance, but once it connects with massive bodies of water, what significance can all the water in the barrel have compared to the ocean? Specifically, Moshe’s greatness and closeness to Hashem allowed him to reach the pinnacle of humility. Imagine one who enters the king’s chamber. He observes all the royalty, prestige, and opulence. He then sees the officers around the king filled with fear and trepidation, and all the honor accorded to him. He immediately feels that he and everything else are minimized and valueless compared to the king. However, those who have never seen the king and his glory lack the palpable feeling and understanding of his greatness, and, likewise, won’t feel nullified by him.

To be continued next week, B’Ezras Hashem.

AVARECHECHA B’CHAYAI BY R’MICHAEL SPZILZINGER **CHUKAS/BALAK – CODEPENDENT BITACHON**

B’Rav Am Hadras Melech, UB’Efes L’Om Mechitas Razon - When there is a multitude of people, this is the king’s honor; when the people are absent, a ruler is ruined.” (Mishlei 14:28)

B’Rav Am Hadras Melech

We hear this axiom a lot, but what does it really mean? Why is it that a larger group establishes more glory for a king? The larger the group, the greater the chance that you will have people in the group who have advantages over the king in certain traits. Even though there are people who are smarter or more talented than him, he is still the one in charge. Mechitas Razon: **Rabbeinu Bachye** says that Razon is related to the word *Roznim* - a slightly less dignified way to refer to rulers. To be consistent, Shlomo HaMelech should have been consistent with using the word Melech, but instead indicates that when the multitude loses numbers, it weakens the position of the king.

“Ein Melech B’Lo Am” - To be a king, you need to have a nation. Without one, you are merely a Rozen - a chief. What you see from the above is that a king is no more than a reflection of the people that he is in charge of. There is a codependency here where the people trust in the king’s power, but his power is also only as strong as the trust that he can depend on them. If the numbers go down, it affects this level of trust. This is why it is not to Klal Yisrael’s credit that they asked for a king like the other nations have. Hashem told Shmuel Hanavi: “It is not you who they detest; it is Me”. Only Hashem can be the source of true Bitachon. A human king cannot deliver absolutely.

Connecting to the Parsha: Sichon and Og, the kings of Cheshbon and Bashan, respectively, placed their trust in their military might. They had numbers, they had infantry, and they were brimming with confidence. This is why the other nations in the area placed their own confidence in them. This proved to be their undoing, as victory is really determined by Hashem’s decision, irrespective of numbers and strength. This is why, at the beginning of the Parsha, King Balak of Moav, having seen what Bnei Yisrael had done to the Emorites, panicked, and reached out to Bilaam for a supernatural attack strategy.

The Takeaway: Earthly power depends on those who support it, while ultimate security and trust belong only in Hashem.

Self-reflective questions: Where do I place my sense of security - in people and institutions, or ultimately in Hashem?

SHORT STORY **BY YONI SCHWARTZ**

There was a remarkable incident involving a non-religious man in Israel and **Rav Chaim Kanievsky, Z”TL**. At the time, the man was drowning in debt. His financial situation had become so severe that he was about to lose his home, car, and other possessions. Someone suggested that he visit Rav Chaim Kanievsky, and with no other options, he agreed. The Rav asked, “What is the problem you’re struggling with?” The man explained that he was buried in debt and facing a terrible situation. Rav Chaim replied, “I also have debts.” (He was referring to the spiritual debts he owed to Hashem in his Torah learning, though the man did not realize this.)

The man asked, “How do you deal with them?” Rav Chaim answered, “I take a Gemara off the shelf and learn.” “And that works?” the man asked. “Every time,” the Rav responded. “But I don’t know how to learn Gemara,” the man said. “Then learn Mishnayos,” Rav Chaim replied.

When the man returned home, his wife asked what the Rav had said. “To resolve my debts, the great Rav told me to learn Torah,” he answered. Surprisingly, his non-religious wife agreed. Together, they began becoming more observant, and with his wife’s encouragement, the man devoted himself to Torah study. Over time, and seemingly without explanation, their debts began disappearing one by one until none remained.

Comment: In this week’s parshiyos, Chukas and Balak, we encounter one of the Torah’s most puzzling Mitzvos: the parah adumah (red heifer/cow). Many aspects of Judaism are difficult to understand, such as why men wear tefillin or why pressing an elevator button on Shabbos is forbidden while climbing ten flights of stairs is permitted.

Similarly, in life, a doctor may prescribe medication without explaining exactly how it works, or a child may not understand why candy is not an acceptable dinner. The ability to do what is right, even when we do not fully understand it, is essential, not just to our physical health, but to our emotional and spiritual well-being, as well.

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MILK'N'HONEY FROM JERUSALEM BY RABBI JONATHAN TAUB
BALAK – TALKING TO A DONKEY

When Bilaam went to Balak in order to curse the Jewish nation, an Angel of Hashem stood in his way three times. The first time the donkey Bilaam was riding veers into a field to avoid the Angel; the second time the donkey had to scrape against a stone wall to pass; the third time there was no room to pass, and the donkey crouched down. Each time, Bilaam hit his donkey. The third time, the donkey spoke and said to Bilaam, “What have I done to you that you beat me these three times?” Bilaam responded, “You have been playing games with me.” If my donkey started speaking to me, I would faint on the spot. Yet Bilaam responded to the donkey as if it were normal for a donkey to speak. This is astonishing! How is it to be understood?

Rav Shimon Schwab, ZT”L, suggests the following answer: hispa’alus, the sense of wonderment, is a gift from Hashem to bring us closer to Him. When we see something remarkable in nature, we are aroused to think of the Al-mighty. Sometimes, He takes the gift away if one is arrogant or prideful. That was the case with Bilaam. He felt no wonder at hearing his donkey speak.

Let’s suggest an alternative answer: If one has a close recognition of the Al-mighty, then there is no difference between the miraculous and the natural. The Gemara (Ta’anis 25a) relates that one Friday night, Rabbi Chanina ben Dosa saw that his daughter was sad. He said to her, “My daughter, why are you sad?” She said to him, “I confused a vessel of vinegar for a vessel of oil, and I lit the Shabbos lamp with vinegar.” He told her, “My daughter, what are you concerned about? He, Who said to the oil that it should burn, can say to the vinegar that it should burn.” A Tanna taught: That lamp burned the entire day continuously, until they brought from it light for Havdalah. What was she sad about?

The Gemara says that she lit the Shabbos lamp, implying that it was already burning. **Rav Chaim Friedlander**, ZT”L, explained that she was sad that a miracle had been performed for her – since this is out-of-the-ordinary treatment, it reduces one’s merits and, thereby, one’s Divine reward. Her father explained to her that this was only true if one perceives miracles as something out of the ordinary. If everything is seen as miraculous, then nothing unusual has been performed. That is the meaning of “He Who said to the oil that it should burn can say to the vinegar that it should burn.” Although he was a corrupt man, Bilaam had a close recognition of the Almighty – and, so for him, there was no difference between the miraculous and the natural.

Another answer: The **Sefer HaKuzari** teaches that there are five levels of creation: inanimate items, plants, animals, human beings (literally “a speaker”), and Yisrael (the Jews). Bilaam did not acknowledge that Yisrael is on a higher level. So, he had no clarity as to the correct hierarchy. Hashem showed him an animal which was a “speaker.” Interestingly, we know that the **Maharal** teaches that an animal is called Beheimah, i.e., Bo-Mah. Bo-Mah translates as “In it- what”. “What” is a question. What will happen with this? It represents “potential,” and all its potential is already in it from the first day. In contrast, Adam, man, has the gematria 45, that of מה – “what will he be?” He has limitless potential. The first words of the donkey to Bilaam are “*Meh asisi lecha*,” which is translated as “What have I done to you?” However, it can be read “I made myself Mah to you”, I made myself like a man, to teach you a lesson.

SUGAR RUSH ON 613 MITZVOS BY RABBI ELI REIT
MITZVAH # 216 - YIBBUM

When a married man dies and he does not leave over any children, his brother must then marry his wife. This is called yibbum, as the Pasuk (Devarim 25:5) says, “*He shall come unto his sister-in-law*”. There is an alternative option called “chalitzah”. The brother who does yibbum inherits the estate of the one who died. The brother who does yibbum is allowed to divorce after having married her. If there are multiple living brothers, then it is preferable for the oldest to do the yibbum.

SHALOM BAYIS AND THE PARSHA
BY RABBI YITZ GREENFIELD

CHUKAS- THE PERFECT SPOUSE

This week’s parsha is about the parah adumah/red cow. The Torah tells us (Bamidbar 19:2): “*This is the statute of the Torah, which Hashem has commanded, saying: speak to Bnei Yisroel, and they should take to you a perfectly red cow, which has no blemish, on which a yoke has never been put.*”

Rashi quotes Rabbi Moshe HaDarshan and explains that the reason the red cow had to be perfect was that it was a symbol of Bnei Yisroel, who were perfect before they became blemished by the sin of the Eigel. Here, Hashem commands the Jewish people to take a perfectly red cow, so the cow atones for their sin and returns them to their perfection. From this Rashi, we can gain an insight into Hashem’s definition of our perfection. We humans are used to thinking of perfection the way Webster’s dictionary defines it: “Having all the required or desirable elements, qualities, or characters; as good as it is possible to be.”

Most of us berate ourselves when we make a mistake, we think we mess things up, and we have a voice in our minds telling us how imperfect we really are. To us, perfect means never making a mistake, but that definition is not real because it is not our Creator’s definition. Hashem’s definition of perfect takes into account all of our struggles, all our strengths and weaknesses, and He commands us to bring a perfectly red cow so we can return to perfection. In the secular world, returning to perfection is an oxymoron. Either you are perfect, or you are not. We need to change our definition to be Hashem’s definition of perfect. We are all a piece of Hashem, and as a being created B’Tzelem Elokim, we ARE INTRINSICALLY PERFECT.

Every day, when we say “*Elokai neshama shenasata be tehora hee...*” (“My G-d the soul you have placed within me is perfectly pure”) we must take a moment to internalize the message. We ARE perfect, and there is nothing we can change about that. Our Neshama is perfect and always will be. When we make a mistake, we can do teshuvah and return to perfect status because a sin doesn’t define us. What we do is outside the realm of who we really ARE. Yes, it is important to strive to do the right thing every time, and it is also important to do teshuvah when we make a mistake, but we should look at ourselves and every other member of Klal Yisrael as a part of Hashem, Who is perfect. Just like each piece of a puzzle has its place and fits perfectly, so too, we each have our purpose, and we are perfectly designed for that purpose.

How can we take the message of this Rashi and apply it to our marriages? When we look at our spouse, we want to label them in our mind as perfect for us. We want to recognize that they are perfect for our growth and for our journey on earth. We want to return to the bracha said under our chuppah, “*Yotzer HaAdam* - Who created the Adam”. Just like Adam Harishon had absolutely no doubt Chava would be his perfect mate, so too, when we are in a healthy relationship, we want to focus on the fact that Hashem has designed our spouse perfectly.

This mindset can help us when we are frustrated with our spouse. For example, if our spouse is late or forgets something AGAIN, we can refocus ourselves and bring our feelings of frustration down a notch. Hashem sees all the effort we put into our Shalom Bayis. Every smile and every encouraging word will be acknowledged and credited to us. May Hashem bless our efforts to look at our spouse as perfectly designed for us, with success, and may He shine the light of Shalom Bayis into our homes!