

money back from the victim and doesn't have to pay twice. Others (2) argue that since the victim has no loss from the damage, even though it is because he set himself up with premium payments, the damager is exempt. Many of the Batei *Din* have an ongoing custom to rule that the damager is exempt since there was no loss as stated by *Rav Elvashiv* (3).

Paving for Raised Premiums. If the victim's claim will cause the person who caused the damage to have to pay higher premiums, there are different opinions if this indirect loss has to be paid by the damager (4).

Cars. Insurance on cars, where accidents and damage are common, the custom of exempting the damager is even stronger because each victim might soon be a damager himself and would like to be exempt when that time comes (5). There is also a logic, supported by famous Davanim, that since all drivers must carry basic insurance, everybody who drives does so with the common understanding that we will all just let the goes back to get their money from the damager, he gets his insurance company take care of everything and leave it at that.

ביז הריחיים – תבליז מרף היומי – בבא בתרא קנט.

ראובן "- ו אוירת המלד הוא שלא יעירו signs on a ראובן that he is owed money and afterwards ראובן marries his daughter and is now his son-in-law. ראובע may not confirm his signature (מקיים השטר) now for אמעוני his father-in-Law. However, 2 other עדים may testify that the signature on the אמני is actually the signature of דאובי the SIL and it is acceptable. If the SIL himself is not אמני, because we are האמני maybe the SIL forged it now for his FIL, what good is it if 2 other מקיים are מקיים the SIL's signature? This signature should not be accepted as we are ערים the SIL signed it now? The Gemara savs the reason a SIL may not testify for his FIL is a גיירת המלד that מירת המלד may not testify for each other. but not because of a חשש משקר. The proof is אהרו who are certainly not liars may not testify for their FIL's, this proves that it is a אהרו המלד. The המלד savs הווימ סילגיו שויע is they may בחזהת אוהבים. because the בחזהת אוהבים to testify for each other not because they are המלד. not even say testimony that is against their relative. Furthermore, אהרע and אהרע may not testify for each other, rather the reason they are unacceptable is a ארוה דיינים bo be סו פסול that although a ארוה ארוה שונא and ארוה they are אריינים to be סו פסול explains, that when one savs testimony. he is saving over the facts as he saw them and we are not תושש because of his friendship or dislike for a person, he will intentionally change his testimony. However, when it comes to judging a court case, this depends on svara and logic which can be swaved due to a iudges love or dislike for the litigant. This can happen even unintentionally and this is why they are פסול לדון.

The דרונמ סי לגיגי ו a SIL may not sav אדות for his FIL. but if his wife dies the SIL is now considered "רחומ סי לגיגי i and may now sav עדות for the FIL. The רמ"א adds that if the case was already tried in ב"ד while the SIL was still married and consequently ב"ד paskened his עדות is unacceptable because they are related, even if later the SIL's wife dies, the case may not be reopened to now accept the SIL's testimony. The Tur says this is from the יביי in the name of the איטור. The שיד says the sevara is, that since the SIL already said testimony, when the case is reopened he will certainly reinforce and corroborate his original testimony so he doesn't look like a שהרו, as we have a חינהים that יעביד איניש that יעביד איניש ?מ ס' לג' אות ח'] **תומים** The Story איטור bings this ש"ד bings this [חו"מ ס' לג' אות ח'] **תומים** the Savy. לאחוקי דיבוריה" Relatives aren't בסול because they are suspected of lying, rather it's a גאירת המלד, so now that he has become a בסול if we reopen the case. let him say אמת even if he might be reinforcing his original testimony, this is ok, as his original testimony was אמת, it just wasn't acceptable because of אירת המלד but not because of אהדת עדות has to be a pure בירעבוים זצ"ל but not because of אירת המלד has to be a pure אירת המלד. testimony, if it is influenced or being said because רשש משקר, this הגדה is not a כשר עדות. but not because of רשש משקר, but not because of רשש משקר.



בשמים בירמה (3) ספר ישיב משה חו"מ עמ' ר"מ (4) עייו שיב משה שם, תשובות והנהגות גירמד, חשוקי חמד ב"ק

R' Yehoshua Heschel of Buchav zt"l (Matzmiach Yeshuah) would say:

A SERIES IN HALACHA

LIVING A "TORAH" DAY

Insurance. We have been discussing the monetary laws

relevant to motor vehicles. Many of the questions have to do

with insurance claims after an accident. Let us first talk about

insured items in general and then about if cars might be a little

different. Generations ago, before motor vehicles were around.

the concept of insurance was developed and used for insuring

houses and other items. The *Poskim* of the time had major

discussions if someone is obligated to pay for damaging an

insured item. Some (1) rule that the damager has to pay in full.

Their reasoning is that the insurance payments of the victim

are like his own personal gamble. He paid premiums that may never result in any loss and payment and it is like lost money,

or he might get his money's worth by making a big claim if

necessary. This has nothing to do with the *Torah* obligation to

pay for the damage one did. According to this the victim will

indeed get paid twice. Of course, if the insurance company

יאסף לבן את כל אנשי המקום ויעש משתה" - Lavan was a crooked person and was going to fool Yaakov into marrying Leah In order to distract his attention and the attention of all the people of the city, he 'wined and dined' them so that they would all be busy with the beautiful party and not have any time to discuss the *chosson* and *kallah*. Later, when Yaakov married Rachel, this was no longer necessary, so Layan sayed his money and did not make any party at all."

married reaction, and was n	5 longer	necessary	, so Eavan savea mis money and are not make any	purty at an.
A Wise Man would say: "If you kick a lion when it is down, G-d help you when it gets up."				MazelTovRabbi&Rebbetzin AvrahamEbsteinonthebirth
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your city for a simcha, yahrzeit or		104,087 already signed Sign tool	Will Make Us HappyBuild It!" (Be Mkabel !!)	1
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שבת קודש פרשת ויצא – ו׳ כסלו תשפ״ה Shabbos Kodesh Parshas Vaveitzai - December 7, 2024

> טיב התבלי מאת הנהיצ רבי גמליאל הכהן רבינוביץ סלשיא, ריי סער הטמים ידסלים עיהיס וידר יעקב נדר לאמר אם יהיה אלקים עמדי ושמרני בדרך הזה אשר אנכי הולד ונתו לי להם לאכל ובגד ללבש ... (כח-כ) חד מצדיקי ירושלים של מעלה. ושמו רבי פסח. שטרם עלייתו להתיישב 🗙 בירושלים שימש כרב באחת הציירות שבחו״ל וכשקבע את מקום מגוריו בירושלים מצא שם איש כלבבו. היה זה המגיד דמתא שהיה גם כז אדם מורם מעם. ויחד קבעו ביניהם לעבוד את השי"ת בצוותא. ומידי לילה השכימו בחצות וערכו שניהם תיקון חצות. ולאחר מכז קבעו שיעורי תורה עד תפילת וותיקיז. ולאחר התפילה אכלו דבר מה ופנו שוב לתלמודם משר רוב שעות היום. באחר הימים התחיל המגיד לדבר עם בי פסה אודות גנות המותרות. והרחיב הדיבור על גודל רעתה, בתחילה חשב רבי פסה שאיז בכוונת המגיד כי אם לשנז ולהחדיר את הדברים בלבבות שניהם. ואיז רבריו מכוונים אליו דוקא. אר כעבור איזה ימים שבהם לא פסק המגיד מלהעלות את

הדברים, וכתוצאה מכך היו מגרעים מחוק לימודיהם, הבין שהדברים מכוונים אליו. כיוז שכז שאל רבי פסח את המגיד בתמיהה. מה 'מותרות' מצאתם בי? הרי בני ולובשים בטלאים על גבי טלאים. וכמעט שאיז לי ולהם מה לאכול. והנני כיתר עניי ציר הסובלים מחיי מחסור ודוחק. ולמה תחשרני במותרות?

אז גילה לו המגיד ואמר לו: הייתי בביתך בראש חודש. וראיתי על השולחן מפה נחורה של משי יקרה, וכיוז שכז אשאלר האיז זה מותרות?! האיר מעיז כבודו השתמש במפה יקרה זו בו בשעה שיכולים להשתמש במפה רגילה? נענה רבי פסח אמר להמגיד. שכלל לא עלה על דעתו לקנות מפה זו. וכלל לא הוזיל מעות עליה. אז סיפר לו האיד הגיעה מפה זו לידו: בעודי רב בחו״ל אירע בעיירתי שעשיר אחד נפל לחולי שיש בו סכנה. והיו צריכים לטפל בו מידי יום ביומו. והיה זה טיפול הדורש

עדותיד אתבונז למודים מאת הדב אברהם דגיאל אבטטיין טליט"א, בעמיס סדה אברהם ייהי בעת יחם הצאן ואשא עיני וארא בחלום והנה העתדים העלים על הצאז עקדים נקדים וברדים ... (לא-י) – איז אדם נוגע במה שמוכן לחבירו

Shabt

ন্দ্র

On behalf of

רש״י: ״והנה העתודים - אע״פ שהברילם לבן כולם שלא יתעברו הצאן דוגמתן. יו המלאכים מביאין אותן מעדר המסור ביד בני לבן לעדר שביד יעקב״. עכ״ל. הרי. לבז לא הצליח לרמות את יעקב. רק היה מלאכים מביאיז הצאז לעדר יעקב. ויש כאז לימוד נפלא. שאפשר לטעות ולומר. שאם יגזול את חבירו. או יעשה עמו פרנסה אשר הישר. או ישקר בעסק הפרנסה וכדומה לזה, אפשר שירוויה. על זה למדה אינו בדרר התורה. שלבז. ביקש לרמות את יעקב כמה וכמה פעמים. אבל מה קרה? לא הצליח. היו מלאכים שהיו מביאין הצאן מעדר לבן לעדר יעקב. שבאמת היו הצאו שלו. חזינו מזה. שאפילו אם ישתדל האדם להריוח בפרנסה באופו שאסור מו התורה. לא יצליח! וכן האריך החפץ חיים (על התורה) וז"ל: "ידוע לכל, כי מי שעושק את חברו הוא לא רק רשע. אלא גם שוטה, דהשפעתו לא תתרבה ממה שנגזר לו בראש השנה, ותחת מנטל את שאינו שלו יטלו ממנו לבסוף את אשר היה מיועד עבורו. וסוף דבר יהיה ממוז הבא בעושק ובגזל יכלה גם את יתר חפלטה מהשפעה הכשרה שיש לו מכבר.

טורח מרובה, ולא היה מי מבני המקום שהיה ראוי לכך כי אם אני. על כז נטלתי את המשימה בידי והתחלתי לטפל בו במסירות מידי יום ביומו. ובאתי לביתו וטיפלתי בו וגם למדתי צמו. וב״ה פעולותי צשו צליו רושם. ואט אט חזר לקדמותו. אז ביקש לחונן אותי במתנת יד הגונה, אך אני כמובן לא רציתי להמיר את המצוה. וסירבתי לקבל שום תמורה. זה העשיר האריר ימים. עד לפני תקופה קצרה. וימים ספורים לאחר פטירתו הגיע שליח מבני העשיר ובידו מפה זו. ובתוכה איגרת שכתבו בני העשיר, תוכז האיגרת היה, שאביהם הזקן נפטר לבית עולמו. והניח לפניהם צוואה שמפה זו תינתן לי במתנה כאות להכרת הטוב צל התקופה שבה שימשתי לפניו. האמת. המשיר רבי פסח. שלא רציתי להשתמש בו. כשם שלא רציתי לקבל שכרי אז. וכבר חשבתי שעלי להחזירו חזרה לבני העשיר. אולם עוד לפני שבאתי לכלל החלטה. עלה במחשבתי החשש שמא יפגעו הבנים בראותם שאיני הפץ במנחת אביהם, בנוסף הרי יש דין של ׳מצוה לקיים דברי המת׳ על כז החלטתי בלית ברירה להשתמש בו. כעת התרצה המגיד והביז שאיז מעל ביד חבירו הצדיק. אר בכל אופז לא נחה דעתו מהשימוש בפועל עם ה'מותרות'. ויחר דנו בכובד ראש מה יש לעשות. כיוז שלכלל הכרעה לא באו. הסכימו שניהם להופיע בפני רבה של ירושלים דאז. **הנאוז רבי שמואל סלאנט זצ"ל**. ולדרוש ממגו את דבר ה', ורבי שמואל בחכמתו הפתיעם בהכרעתו. וכה היו דבריו: הצדק הוא עם רבי פסח שאיז להשיבו. כמו כז צדקו טענותיו של המגיד. שהשימוש בו הוא בגדר מותרות. על כן עצתי שישתמשו במפה זו באופן שאין בה הנאה, יניחו אותה על השולחו ועל גבה יניחו את המפה הישנה שבה השתמשו עד הנה.

Cities Edition

הרי לנו מזה עד כמה היו צדיקי הדורות זהירים מכל נדנוד של מותרות. וזה גם היתה בקשתו של יעקב כאמור בקרא. שגם אם ישיג מעות וחפצי ערר יהיה דעתו

יפה להדיר הנאה מהם בעולם הזה, ויעשה עמהם רק מצוות ומעשים טובים. כמאמרם ז"ל (סוכה כט) "מפני ד' דברים נכסי בע"ב יורדים לטמיוז וקחשיב א' מהם מפני שפורקיז עול מעל עצמם ונותנים על חבריהם. וכז הוא במס׳ ד״א זוטא פ״ג. אם נטלת את שאינו שלך. את שלך יטלו ממר, ואיננו רק כמחליף השפעה כשרה באסורה. שעתיד ליתן דין וחשבון על כל פרוטה ופרוטה. כמאמרם ז״ל (ב״ק קי״ט) כל הגוזל את חברו שוה פרוטה כאלו נוטל נשמתו ממנו. וגם הוא מטריח להקב״ה להשיב גזלה לבעליו. וכל זה מרומז כאו בתורתנו הק׳. שלכאורה קשה איר הביאו המלאכים מעדר לבז לעדר יעקב, ונטלו את ההשפעה של בני לבז ומסרו ליד יעקב? ולזה מסיים הכתוב. כי ראיתי את כל אשר לבן עושה לר, שהחליף את משכורתך עשרת מונים ונטל השפעתך, לכך אני מחזירה אליר״. עכ״ל.

הרי התורה הקדושה בא ללמדנו שאם אחד עושה השתדלות אשר אינו מותרת על פי תורה, לא יצליה. אלא אדרבא זהו סיבה שיפסיד מה שהרוויח ע״י אותו השתדלות. וכבר אמרו חז"ל (יומא לח. ב): "איז אדם נוגע במה שמוכז לחבירו אפילו כמלא נימא״. הרי, מפורש בדברי חז״ל שלא יתכז לל וכלל לנוגע במה שכבר מוכז לחבירו. וא״כ ישתדל לנוגע במה שכבר מוכז לחבירו לא יצליח. ובאמת. זהו אחד מז הטעמים מדוע צריך האדם להשתדל לצורך פרנסתו. כדי לבחוז אותו אם יעמוד בכל הנסיונות בעסק השתדלות. והאם יאמיז שאיז אדם נוגע במה שכבר מוכז לו. ואיז צריר לגזול ולרמות כדי להשיג פרנסתו.

מעשה אבות סימז

כי מעמ אשר היה לך לפני ויפרץ לרב ויברך ה' אתך לרגלי ועתה מתי אעשה גם אנכי לביתי ... (ל-ל) The period during which Yaakov lived in Lavan's house was fraught with friction. Although it begins with a welcoming reception, soon after an agreement is made concerning Yaakov's marriage to Rachel. Yaakov is deceived by his father-in-law. This phenomenon repeats itself later. When Yaakov wishes to return to the Land of Canaan, Lavan persuades him to agree to another contract regarding the division of property which leads to further tension between them. With the backing of his wives, Yaakov flees from his father-in-law without his knowledge. Rachel saw fit to take her father's idols with her. Lavan sets out after him. Lavan complains about the manner in which Yaakov left his home and about the disappearance of his idols. An argument develops between them, which heats up further when Lavan fails to find his idols among the belongings of Yaakov's families. In the end, the two sides reach an agreement and part company. Yaakov maintains his position and an uneasy peace takes hold which remains for the rest of their days. Rather than a war, Yaakov and Lavan retain their peace.

R' David Ashear shlita relays an incredible story that enlightens us to endure the situation that *Hashem* puts us in, to recognize that *Hashem* is in every situation, and to know that it's there for our very best interest.

A man had a son who was very successful in *Torah* learning. He was always from the best in his *shiur* and he was considered a top bochur. When it came time for shidduchim, he was told of a girl with the finest qualities. After further investigation, though, he learned that she was slightly hard of hearing and did not want to pursue the *shidduch*. The father of the girl told the father of the boy that he would give one million *shekel* as a dowry for his daughter. The boy's father really wanted his son to be able to learn with peace of mind, and he did not have the funds to support him. The girl did have sterling *middos* and was able to hear, albeit with difficulty, so they agreed to go out and, soon enough, the *shidduch* was finalized.

A couple of months after the wedding, the father of the girl informed the couple that the million *shekel* that he had given them was actually a loan he had taken out in their names. In essence, he had basically lied to get his daughter married.

The young man obviously had no way of paying back such a debt, especially since he used most of the money to buy an apartment. And he honestly didn't want to have anything to do with his father-in-law anymore.

He went to **R'** Chaim Kanievsky zt", to ask him what to do. R' Chaim told him to overcome his natural inclination and give honor to his father-in-law despite what he did, and he will see that in the end, everything will turn out fine. The boy obediently listened, although he really did not feel like honoring a man who so ruthlessly deceived him. On Yom Kippur, he bought his father-in-law a very special *aliyah*, and on *Simchas Torah*, he bought him another one.

This avreich was learning in the Mir Yeshivah together with a chaburah of other Americans like himself. One day, a new bochur arrived in the yeshivah, an only child to his parents, and he was very homesick. He wasn't happy with his bed, the food was not to his taste, and he wanted to return home. When the *avreich* found out about the boy's problems, he tried to give him *chizuk*. He told him that he was also an only child and that he also had had a difficult time when he had first started out in the *yeshivah*, but now he loves it. He offered to learn with this boy and be his *chavrusa*, and the boy accepted.

A few weeks into the winter *zman*, the new *bochur's* father flew on his private jet to *Eretz Yisroel* to visit his son. While there, the boy told him of how this nice young man saved his entire year and how much he loves the yeshivah because of him. His father was so appreciative that he asked the young man what he could do to help him. The young man, seeing how wealthy his *chavrusa's* father was, told him about the million *shekel* debt and how it had happened.

The wealthy man happily went and paid the debt for him in full. His apartment was now free and clear!

R' Chaim understood that the secret to bountiful beracha and all kinds of blessing comes when a person goes against his inner inclination and accepts his situation instead of disliking it. By honoring his father-in-law, this avreich merited beracha.

ויברה יעקב שדה ארם ויעבד ישראל באשה ובאשה שמר ... (הושע יב-יג) A PENEtrating analysis of the weekly ANDROSAN by haptorah by an unequalled historian What is the connection between the notion of Yaakov Rachel with was called "מפשה" and eventually became

worked for and guarded sheep for a wife?

The Arizal explains that when a man and woman get married, part of the man's spiritual essence becomes infused into the woman, something which does not leave the body of his wife even after her death. In the case of Yaakov, whose essence was infused into his two wives, Rachel and Leah, it is interesting to note that the essence embedded in Rachel eventually passed on to her son Binyamin, as the *pasuk* says: "ויהי בצאת נפשה כי מתה ותקרא שמו בנימין - "It happened when her soul left her, for she was about to die...she called his name Binvamin." The spiritual essence which Yaakov infused

תורת הצבי Avinu fleeing to the fields of Aram and the fact that he Binyamin. The spirit Yaakov had infused Leah with however, remained within her, and eventually became implanted within the righteous Avigavil HaCarmeli, wife of Dovid HaMelech. This also brings to light the concept of Yibum and how a levirate marriage is based on the brother of the deceased being able to access this residual spirtiual essence of his deceased brother within his widowed wife.

> Says the Arizal, this brings to light the understanding that Yaakov fled his single status and not only simply "worked for a wife" but also "guarded sheep for a woman - his wife. Nothing is ever truly lost in this world. Eventually - it may take generations - something will come out of such an action.

ויגש וישק לו וירח את ריח בגדיו ויברכהו ויאמר

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ראה ריח'בני כריח שדה אשר ברכו ה' (כו-בו) האשר ברכו ה' (כו-בו) האשר ברכו ה' (כו-בו) האשר ברכו ה' (כו-בו) they were עולים - going up, then ארדים - going down, instead of ארדים first. He explains that first the malachim of Eretz Yisroel took leave of Yaakov Avinu, and only afterwards, the malachim of ערא לארא descended to further protect him.

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

One of the earlier *Rebbes*, while learning *Chumash* as a child, had an uncanny knack for asking Rashi's queries on his own even before seeing the words inside. It is told that as they learned this above *posuk*, his *cheder Rebbi* expected the prodigious child to ask Rashi's question here. He did not. When asked why not, the child wittily responded "It was only a dream!"

Indeed, it was a dream, but both he and we know that Yaakov's dream was anything but ordinary. Which brings to mind the well-known legend of the **Ponovezher Rav** zt" embarking on the construction of his famous yeshivah during the height of World War II. People were astounded and expressed their disbelief. "Are you dreaming?!" they asked with wonder and consternation. "I may be dreaming," the *Ponovezher Rav* replied, "but I'm not sleeping!"

Perhaps there's another possible explanation to the above posuk. The Medrash says "עולים ויורדים בו" - in him, referring to Yaakov himself, not the ladder. The spiritual well-being of one's angel is directly correlated to the person himself. If the person is enjoying a spiritual aliyah, then אולים - his malachim too, will rise. If he declines chas v'shalom in ruchniyus, so will they. Thus, the Torah, urging us all to improve, first writes "עולים". And since understandably there are inevitable bumps in the road, it also says "ערדים". The machshava is that we must realize that like the ladder itself, there are ups and downs in life. As long as our life's game of "Chutes & Ladders" progresses mostly upward, we cannot be discouraged by the occasional inevitable slide. Pick yourself up, brush yourself off, and charge upward. If you do so, you'll be a winner.

משל למה הדבר דומה ויהי בבקר והנה הוא לאה ... (כמ-כה)

Scandalous accusations are detrimental. When a scandal breaks out, it is not just the person or people who are being accused that are affected, but also the numerous people surrounding them who are very often left impacted. Then there are the "aftershocks" of the damage as well.

Often, it takes a scandal to run it's course before dying down and it leaves devastating destruction in its place. On the other hand, often times there is a clear-headed quick thinking individual who extinguishes the scandal before it can burn out of control, or even do any damage.

allegations were made that the *shochet* did not check an *lashon hara* being spoken on both sides, and many people's the merit of Rachel the final redemption will come about

lives and reputations were destroyed in the interim. When the gadol hador, **R' Chaim Volozhin zt''l**, heard

about it he felt compelled to point out something fascinating: Checking the lungs is a rabbinical obligation, whereas the prohibitions of lashon hara and dispute are Biblical. Those zealous individual who wanted the ruling of the rabbis to be kept properly, were being lax about the Biblical prohibition! נמשל: When Rachel realized that her father was about to switch her for her sister on her wedding night, she realized the magnitude of the catastrophe that was about to occur. Yaakov might become furious, and the wedding night pandemonium! Instead of standing by the wayside and letting A story is told of a certain city in which scandalous things play out themselves, because after all she wouldn't be at fault, she thought clearly and quickly and gave the animal's lungs properly. A terrible dispute resulted, with "simanim" to her sister to save the night. We are taught, in

(כו-לג) היצא יעקב מבאר שבע וילך הרנה ... (כו-לג) (כו-לג) ויצא יעקב מבאר שבע וילך הרנה ... (כו-לג)

Rashi tells us that when a *tzaddik* leaves a place, it makes an impression (רושם), *"for while the righteous man is in the* city, he is its beauty, he is its splendor, he is its majesty. When he departs from the city, its beauty has departed, its splendor has departed, its majesty has departed." The Medrash comments that only when a tzaddik leaves a city is he missed; when he's in the city, however, he is not appreciated. Unfortunately, this a very common phenomenon - people do not appreciate what they have until it is gone!

The Hebrew word for appreciation is translated literally as "הערכה" but when we discuss the *middah* of thankfulness, we call it הכרת הטוב" because the essence of this *middah* is to recognize the good that one has within him. Just being a good person alone does not mean that you will be appreciative. There are many people who have alot; and yet they are very poor! There are those who have little; and yet they are extremely wealthy. Why are they wealthy? Because they appreciate whatever they have. The value of appreciation is what makes one a wealthy person.

In truth, the essence of a Jew and his connection to his Creator, is dependent on this *middah* of *Hakaras Hatov*. True Hakaras Hatov is recognition (Hakaras) of the One and only Source of Goodness (Hatov) - which is Hashem. The more a person sees *Hashem* in his life, the more appreciation he will feel. For this reason, a Jew is called a "Yehudi" (יהעדי) and the very first words that he speaks when he wakes up in the morning is "Modeh Ani." (מודה).

R' Shimshon Pincus *zt*"*l* points out that we say "Modeh Ani" and not the more grammatically correct "Ani Modeh" because the first word that a Jew should pronounce upon opening his eyes should not be "Ani" - making it all about himself, but rather a way to say thank you to *Hashem* for giving him back his life each morning.