

הלכה למעשה

סאת הגאון מו"ר הרב ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך, קליבלנד הייטס

a *segulah* for *shemira* (protection). The **Chida** (5) writes that from the *Yerushalmi* it seems that people used to keep their *Lulavim* all year in their homes. He adds that he saw great *chachamim* who kept all four *minim* in their homes for a whole year as a *shemira* for the house. Many *seforim* bring a custom to make *Esrog* jelly and feed it to a pregnant lady as a *segulah* for an easy childbirth (this might be connected to a *Gemara* in *Kesubos 61a* that eating an *Esrog* is good for the fetus), or to anybody on *Tu B'Shvat*.

Accessories. The accessories of the *Arba Minim*, such as the *Esrog* box, sponge or stringy wrapping, do not contain any *kedusha* and can be thrown away. If there are *posukim* printed on them (which is not a good idea in the first place), then they need proper *geniza* (burial). One could cut away the *posuk* and put just that part in *geniza*. If it just says the words "פרי עץ הדר" on it, **R' Nissim Karelitz zt"l** rules that this is just a fancy decorative title and not considered a *Posuk* that requires *geniza* (6).

Hoshanos. The leftover *Aravos* (*Hoshanos*) that are banged on *Hoshana Raba* have the same *din* as the *Arba Minim* above. Many save them for the burning of *Chametz*. Some people carry around a leaf, or part of a leaf, in their wallet or pocket, as a *shemira*. They wrap it in plastic so it shouldn't dry and crumble. **Sukkah Decorations.** Those decorations that do not have *posukim* written on them can be wrapped in a plastic bag and thrown away into the trash (7).

A SERIES IN HALACHA LIVING A "TORAH" DAY

Disposing of Sukkos Mitzvah Items. After the *Yom Tov* of *Sukkos*, there are a number of items that were used over the holiday that are not worth saving and must be disposed of according to *Halacha*. The *Gemara* (1) states that "תשמישי קדושה" such as *Tefillin* (and their straps) which contain *Hashem's* Name cannot be thrown in the trash. However, "תשמישי מצוה," such as a *Shofar* or *Esrog* can be thrown away. The **Shulchan Aruch** (2) explains that these items may be placed in the trash only in an honorable manner; it should not be done in a way that is "shameful" for the *mitzvah*. They can also be used for mundane purposes if it will not be considered shaming the *mitzvah*. This is all referring to a *mitzvah* item that is not set aside for ongoing or future *mitzvah* use, such as an *Esrog* after *Sukkos* or a worn-out *Talis*. However, items that have been used at least once and will be reused again for a *mitzvah* should not be used for mundane usage. For example, if one wants to move an item which is not in his reach during *Sukkos*, he should not use the side of his *Lulav* to move it. However, once *Sukkos* is over, this is permitted.

Arba Minim. The four *minim* used on *Sukkos* may be placed into a plastic bag and put out to the garbage. Some people are *machmir* and store them away to use for another *mitzvah*, such as burning the *chametz* before *Pesach* (3), or using the *Hadassim* for *besamim* (spices) for *havdalah* (4).

Segulos. There are sources who say that saving certain items are

בין הריחים – תבלין מודף היומי – ביצה דף כט.

Abba Shaul was a wine merchant who was very scrupulous about his measures & would keep premeasured containers of wine for his customers. The *Gemara* relates that sometimes he would run out of his premeasured wine & would have to pour the wine into containers while the customers waited. Some customers were in a rush & wouldn't wait for the foam to settle & would just take the container as is. This resulted in an inaccurate measure of wine, due to the foam. Although the customers were מורל this discrepancy & told the *gabbaim* to use it there. The *chachamim* told him this was unnecessary & he may keep it because the customers are surely מורל this small amount. אבא שאול persisted, so the *chachamim* told him to use the money to do something that would benefit the רבים. They suggested he use the money to build wells for the area's water supply. This way, hopefully the person he took from will benefit from this money & it may be considered a *mitzvah*.

The **Maharsha** asks, if the *chachamim* felt that this wasn't really an issue of גזל, why didn't they accept it for הקדיש, and instead told him to use the money to benefit the רבים? The answers **שמחת יו"ט** says that the case is use the money for רבים & treating it like גזל & the best thing to do in that case is use the money for רבים & doesn't know who to return it to, should do something with this money that would benefit the entire area, like build wells for a water supply.

In *Igros Moshe*, **Rav Moshe Feinstein zt"l** [פ"ח] *paskens* for a תשובה who wants to return money that he stole, but doesn't remember from whom he took the money, that he should use it for צרכי צבור (based on above שו"ע) & suggests that he give it for building a *Mikvah* or for maintenance of a *Mikvah* which would be considered *mitzvah*.

הוא היה אומר ...

R' Avraham Reuven HaKohen Sofer zt"l (*Yalkut Reuveni*) would say: As we learn from *Hashem's* actions in the creation of the world, every man is obligated to do three things, and in this particular order: build a home, plant a vineyard, and marry a woman. For indeed, the Holy One, Blessed be He, first built a house (i.e., created the world), filled it with various provisions and means of livelihood, and only afterward created Adam and his wife to live in it."

A **Wise Man** would say: "The greatest glory in living lies not in never falling, but in rising every time we fall."

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Monsey Edition

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הדלקת נרות שבת - 6:19 | זמן קריאת שמע / מ"א - 9:09 | זמן קריאת שמע / הגר"א - 9:49 | סוף זמן תפילה/הגר"א - 10:48
זמן לתפילת מנחה גדולה - 1:15 | שקיעת החמה שבת קודש - 6:36 | מוצש"ק צאת הכוכבים - 7:26 | צאה"כ / לרבינו תם - 7:48

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עשה תשובה ע"כ, כמו שרואים כי תיכף אור שנתקלל, עוד במרו שנתגשר מגן עדן, קרא את שם אשתו 'חווה' על שם היותה אם כל חי. (ג. כ) כי תיכף הבין כי הוסיף חטא על פשע בזה שכפר בטובתו של מקום, ותיכף שינה את דעתו להודות על הטובה, ולקרוא את שמה ע"ש הטובה הנמשך ע"י. ואכן רואים אנו כי מיד נתקבלה תשובתו, כי במקרא שלאודיו (ג. כא) נאמר 'ועש' ה' אלקים לאדם ולאשתו כתנות עור וליבשים' ואת התיבות 'כתנות עור' פירש בתרגום אונקלוס 'לבושין דיקר' והיינו כי על אף שנתקלל האדם כי מעתה יצטרך לעמול עמל רב כדי לספק צרכיו, מאוד שדיה זה גם בעוון 'כפיית טובה' וע"ז החטא חוד בו, ע"כ תיכף ומיד זימן לו הקב"ה כבבודו את צרכיו על הצד היותר טוב, מבלי שיצטרך הוא לעמול עליו כלל וכלל. והנה רבים הם המתאוננים אודות קושי הפרנסה, ועליו להבין כי כל הקושי הזה בא לנו בעקבות קללה זו שנתקלל האדם, וכל אשר הוא מרעו מוכרח לסבול מאותה קללה, אך בכל אופן רואים אנו מכאן שיש על כל פנים דרך להקל מעלינו את הקושי העצום הברוך בה, כי כשם שאדם הראשון בעצמו המתיק הגידוה מעליו ע"י ההכרה בטובתו של מקום כמו כן הוא בכל אדם, אם רואה הוא שיש לו איזה מחסור, יתן עינו בדברים שבהם זכרו הקב"ה, ויודה עליהם, ובכנות זה ימשך עליו הרבה טובה וברכה. וכפי הידוע מספרים הקדושים שהתורה להשי"ת יש בה כח להמשך סדרים, וגם תפילה אינה נשמעת אלא אם כן מעדיים בה הודאה, ועל כן פותחים בתפילת 'שמנה עשרה' בג' ברכות של הודאה, ואחד כך מתפללים על כל צרכינו בה"ג הברכות האמצעיות, טובים מסיימם בג', ברכות אחרונות של הודאה, כי אז הבקשות מעדיים בהודאה מכל צדיהם. ואכן עניניו ראוות בהוש, כי זה האדם אשר הוא מתמלא בשמחה ומודה ומשבח על מה שהגנו הקב"ה, זה האדם זוכה תמיד לסיבות המצדיקות את שמחתו בטובתו של הקב"ה, כי תמיד נמשך עליו ברכת שמים ממעל.

ישראל - שעתיד להיות "זה אחד" וכל העולם כולו יכירו שהוא מלך העולם וזה כל ה תקותינו שאז יתגדל ויתקדש שמו ית', ולכן תיכף אודר שקודק פסוק של שמע ישראל אומרים: "ברוך שם כבוד מלכותו לעולם ועד" - כלומר, שאז יתגלה כבוד מלכותו בגלוי, ולכן אומרים בלחש, כי עתה אינו באתגליא מפני חטאינו, לבד מיוה"כ שאז אנו כמלאכים אומרים בקול רם אבל בכל השנה אין העולם כדאי לאמרו בקול רם" עכ"ל. ע"כ מה שמבואר מדברי שיעקב כוונת "ברוך שם" היינו שיתגלה כבוד שמים בכל הבריאה. וכ"כ ילד חוה ג"כ כוונת "אמן יאה שמייה רבה", שיתגדל כבוד שמים בכל הבריאה, וזהו כל התכלית של אמירת 'קדיש' שיתקדש מלכות שמים וא"כ מובן היטב מדוע הפסוק הראשונה בהתורה הקדושה הוא כנגד "אמן יאה שמייה רבה" - שכל הבריאה כולה הוא לתכלית הזו, כדי לקדש ש"ש. וכן מבואר בדברי חז"ל, דתנן במתני' (סוף אבות): "כל מה שברא הקב"ה בעולמו לא ברא אלא לכבודו שנאמר: כל הנקרא בשמי ולכבודי בראתני יצאתיו אף עשיתני, ע"כ. וביאר המד"ל: "ואפשר לומר כי מפני שכל הפרק איירי בלמוד תורה, ולמוד תורה צריך לשמוד ולקיים מצות בוראו וזהו כבוד שמים, ולא שיהיה מכוי לכבוד עצמו שכל אשר ברא הש"י ברא לכבודו, לכן אמר כל מה שברא הקב"ה בעולמו וכ"כ, עכ"ל. וכ"כ הגו"א (ספרא דצניעותא עמ' ל"ב): "שיעקב חשן של איז סוף הוא שיתגלה שמו בעולם, וזה כונת בריאת העולם."

טיב התבלין

סאת חזקוני רבי גמליאל חסון רבפטיק שליט"א, ר"י שיער השמים ירושלים נעדין

ויאמר האדם האשה אשר נתתה עמדי הוא נתנה לי מן העין ואכל
(ג. י"ב) - **הברכה הנמשך מתוך הכרה בטובתו של מקום**
(פ"ש): אשר נתת עמדי, כאן כפר בטובה המכוון בדברי רש"י הוא, כי כדי להתודות על החטא לא היה לו להאדם לומר 'האשה אשר נתתה עמדי' די היה באמרו 'האשה היא נתנה לי וגו'. וכפי שענתה חוה הנחש השיאני ואכל' אלא כיוון באמרו אלו ג' תיבות לומר כי זה החטא נגרם מכח הסיבה העליונה בזה שנתן לו הקב"ה אשה, והיה זה חטא חמור מאוד, כי הקב"ה לא נתן לו אשה כי אם לטובתו, ובמקום להודות על כך תלה בה תקלתו. וכשמדייקים בלשון הכתוב 'כולים לדאות' כי ענשו של אדם הראשון 'בועית אפך תאכל לחם' לא היה רק על עצם המכשול בחטא עץ הדעת, אלא גם על עצם הדבר שכפר בטובתו של הקב"ה. הדנה כשגור הקב"ה ענשה של חוה, לא הקדים לומר לה סיבת עונשה, היה זה ברור ומחודר כי כך הגיעה לה על ששמעה לקול הנחש ואכלה מעץ הדעת. אך בבווא אוד"כ לדבר אל האדם, הקדים לומר לו (ג. יז) 'כי שמעת לקול אשתך' וגו' וזה צריך ביאור, למה כאן ראה לנכון להאריך בסיבת השתלשלות החטא, ולמה לא הסתפק בקיצור דברים כפי מאמרו אל האשה? אלא בהכרה כיוון הקב"ה להוכיחו על כך שכפר בטובתו, וא"ל, לא כדברידך שאינך אשם בזה החטא מאחר שניתן לך אשה, אלא עדיין הקולר תלוי בצוארך, די היה עליך לטורב לדבריה. ונמצא שבאמירתך 'האשה אשר נתת עמדי' לא היה כי אם כפיית טובה, ולכן על טענה זו ששמעת לקול אשתך, וגם על עצם העוון שעשית 'ואכאל מן העץ' ולכן אודוה האדמה וגו' חרי לנו מכאן שעל ה'כפיית טובה' לחוד כבר היה ראוי להיענש. ולמעשה רואים אנו אחד כך, כי אדם הראשון קיבל את מוסרו של הקב"ה ומיד

עדותיך אתבונן

לשמים סאת הרב אברהם זמל אבנסקי שליט"א, בגימט שיה אברהם

בראשית ברא אלהים את השמים ואת הארץ ...
(א-א) - **בביאור 'אמן יאה שמייה רבה'**

הבעל הטורים כתב: בפסוק של בראשית יש ז' תיבות, והם הוי כנגד ז' ימי השבוע. וז' שנים בשמיטה, וז' שמיטין ביובל, וז' רקיעים, וז' ארצות, וז' ימים, וז' משרתים. ולכן תקנו "יאה שמייה רבא מבךך ...", שיש בו ז' תיבות, ואומרים אודות ז' פעמים ביים וש בפסוק בראשית כ"ה אותיות וכן ביהא שמייה רבא. וזה שאמרו ז"ל "כל העונה אמן יאה שמייה רבא בכל כחו נעשה שותף להקב"ה במעשה בראשית וכאילו קבל תורה בדר סינ", עכ"ל. ומבואר, שיעקב תכלית של הבריאה כולה, הוא לתכלית של אמירת "אמן יאה שמייה רבא", שאם הטעם שתקנו לומר "אמן יאה שמייה רבה" שהוא ז' תיבות שהוא כנגד הפ' הראשונה בתחילת הבריאה ע"כ זהו תכלית של כל הבריאה ומטעם זה, אמרו חז"ל שכל העונה "אמן יאה שמייה רבה" בכל כוחו נעשה שותף להקב"ה במעשה בראשית, ויש לברא קדש מהו גודל הענין של אמירת "אמן יאה שמייה רבה". לברא הענין, ע"י התרגום יתשלמי בראשית מט-א, דברים וד-ו) שמתבאר שתרנגום של "אמן יאה שמייה רבה" - "ברוך שם כבוד וגו'" וכתב הערוך השולחן (ספרא וס"א אות ד') לברא כוונת ברוך שם - שהוא המשך של שמע ישראל, שפי' רש"י שכוונת שמע

מעשה אבות סימן לבנים

על כן יקוב איש את אביו ואת אמו ודבק באשתו והיו לבשר אחד ... (ב-ב-ב)

For almost 100 years, the Catskills Mountains have been the Jewish summer vacation area of choice. As Eastern European Jews immigrated to the U.S. in the early 20th century, some became farmers in the area. And as their urban peers became more prosperous, they looked to do something they could never have imagined doing in the old country: take a vacation. They weren't welcome in most of what was still an anti-Semitic world, so the Jewish farmers began taking on boarders. These boarding houses morphed into small hotels and bungalow colonies.

One of the premier Orthodox hotels was the Pioneer Country Club. It was located in Greenfield Park, NY (today it is the campground of Camp Horim) and owned by Reb Eliezer Lipa (Leo) Gartenberg z"l, who was not only a gracious host for over 40 years, but also went on to write more than a dozen books on the *Torah* and on Hebrew and *Yiddish* legends, stories and anecdotes. His son-in-law, **R' Yaakov Heftler *shlit'a*** (*Yerushalayim*) told over a fascinating story that occurred to him personally, at his *aufruf*, which took place upstate at the Pioneer Country Club.

The wedding plans were all set. Yaakov Heftler was marrying Chavie Gartenberg, daughter of the renowned owner of the Pioneer, and a grand weekend was in store. *Shabbos* was the *aufruf*, with a huge *kiddush* after *davening*, to be followed on Sunday with the wedding ceremony and a lavish feast fit for a king. Over 250 guests were invited, including **R' Moshe Feinstein z"l**, **R' Eliezer Silver z"l**, and a host of *Roshei Yeshivah* and *Rabbanim* from New York City. Beginning on Thursday, guests were arriving, plans were coming together, and the excitement was at a feverish pitch.

On Friday night, Yaakov's father suddenly suffered a massive heart attack and passed away in his hotel room. It was such a shock that the family was stunned into submission. Leo Gartenberg was woken up and apprised of the situation. He made arrangements to properly care for the dead body, and by early morning, he informed Yaakov and his family that due to the circumstances, of course the wedding would be pushed off until a more appropriate time.

Hastily, they knocked on R' Moshe's hotel room door to let him know what happened, and as Yaakov was an *onen* (one whose immediate relative has died and is yet to be buried), the wedding was being postponed. R' Moshe was as shocked as everyone else but he asked Leo why the wedding is being postponed. "Is it a question of *hefsed mamon* (loss of money)?"

Leo Gartenberg responded that it was certainly not a question of loss of money. He was the owner of the hotel and all the food that was prepared can be used for other guests, or put back into the refrigerator until it was needed. He assumed that out of sensitivity to the Heftler family and the fact that the *chosson* was an *onen*, it made sense to wait.

R' Moshe shook his head and immediately ruled that the wedding should go on as planned. Tomorrow, Sunday, the *chuppa* will be held as scheduled and the *chasuna seudah* should be eaten with all the guests in attendance. The only caveat was that they should make sure to finish the meal and recite *Birkas Hamazon* before sundown (*Shekiah*), and the *levaya* of Mr. Heftler should be conducted the following day, on Monday morning. Additionally, R' Moshe ruled that nobody outside of the wedding party should be told about the death, so that it shouldn't place a damper on the wedding festivities.

The *aufruf* was held *Shabbos* morning and the *chasuna* went on as planned the following day. On Monday, the funeral was announced and people were so shocked that they had no idea of Mr. Heftler's passing. When they learned of R' Moshe's *psak*, they clamored to understand why he ruled the way he did. R' Moshe was asked after the funeral about his *psak*.

"The owner of the hotel claimed that there was no *hefsed mamon* on his part, since he owned the hotel, but what about the *hefsed*, the loss, to the *chosson* and *kallah*? Had the wedding been postponed, think of their loss of *simcha* - it would be held with not nearly the same amount of people, the gifts they would receive would be much less, and the sadness of *aveilus* would set in and prevent them from experiencing the *simcha* that a *chosson* and *kallah* should. Therefore, I felt that the wedding must go on as scheduled, so as not to diminish the *simchas Chosson v'Kallah* even in the slightest." (**Darchei Moshe-Nisuin**)

ה' בורא השמים ... נתן נשמה לעם עליה ורוח להלכים בה ... (ישע' מב-ה)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

The opening words of the *Haftorah* depict the awe and might of *Hashem* Almighty, and how He created the heavens and the earth, as well as everything in between. Interestingly, the statement of *Yeshaya HaNavi* of how *Hashem* "gave breath (נשמה) to the people upon it (the earth), and life (רוח) to those who walk thereon," seems redundant as one who breathes is surely alive.

R' Chaim Tirar of Tchernovitz z"l (Be'er Mayim Chaim) explains that a person's *נשמה* lives in the upper spheres of heaven and has no connection to nature in the mundane world. In turn, this gives it little understanding of the intricate workings of the human world. However, in stark contrast to the *נשמה*, a person's *רוח* is rooted in the trials and

tribulations of the world around him, and is thus able to discern between the good and bad of human interactions.

The creation of the human species was and always will be *Hashem's* greatest Creation, but how the Almighty fused spirituality and physicality into the creature known as "Man" is beyond any and all mortal comprehension.

R' Avigdor Miller z"l would often tell people to stop and think about the intricacies of their own bodies and how each organ, bone, ligament, etc., corresponds to an aspect in the spiritual world. Thus, *Yeshaya HaNavi's* statement is far from redundant – for both the breath (נשמה) and the life (רוח) that *Hashem* kindly bestowed upon us at creation is the very essence that makes a human being so special.

ויאמר האדם האשה אשר נתתה עמדי היא נתנה לי מן העין ואוכל וגו' (ג-ב-ב)

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

מחשבת הלב

As *Adam Harishon* was being confronted by *Hashem* for violating His prohibition, he placed the blame on Chava, his wife, saying it was her fault - "She made me eat it." **Rashi** comments that he was "kofer" the good that *Hashem* had bestowed upon him. In fact, when *Hashem* reprimanded Adam and punished him, the *posuk* stresses the reason: "כי שמעת" "You listened to your wife." Seemingly, the outcome could have been different had Adam "owned" up to his misdeed. Hence, our entire existence on earth and not in *Gan Eden*, was a result of a lack of *hakaras hatov*!

Reflecting on the *Yamim Noraim*, during which our *nashim tzidkaniyos* worked so tirelessly, we must show them proper appreciation. This brings to mind a *pshat* from the **Vilna Gaon z"l** on the *Gemara* in *Brachos* (8a). The *Gemara* quotes an adage from the *Yerushalmi Yidden* of yesteryear. When a man would wed they would ask him "מנצא או מוצא?" referring to two *posukim* (קהלת) "ממדת" and "מנצא אי את האשה מר ממדת" and (משלי) "מנצא אישה מצא טוב". Asks the *Gaon*: Why does it use a past tense "מוצא" when it comes to the good wife, whereas when referring to the negative wife, the present tense of "מוצא" is used?

He answers that human tendency is such that when life is going well, we tend to take it for granted and don't sufficiently express our appreciation. But when that smooth life suddenly hits some "hiccups" we get upset and annoyed. Thus, a good wife is "מוצא", past tense, as she's taken for granted, while the difficult wife is "מוצא", an ongoing irritant. The objective is to ensure that the good wife remains "מוצא" current, and you let her know it too. At the outset of the new year, showing our *hakaras hatov* may be something for us to inject into our daily *hanhaga*, whether it is a spouse, *rebbe*, friend or even our children. And by doing so, may we be zoche to be mesaken a bit of the sin of הראשו and enjoy a hiccup-free life!

משל למה הדבר דומה

ויפח כאפיו נשמת חיים ויהי האדם לנפש חיה ... (ב-ב-ז)

משל: A story is told about one of the Nazi concentration camps that were liberated by American troops, which contained a novelty in those days: child survivors. After the war, it was uncommon to find children who lost their families and still managed to make it all the way till the end of the war. The American soldiers took pity on these pitiable survivors and set up a huge pot of soup, to be exclusively doled out for the children.

The children were starving and when the announcement went out, they quickly lined up, eager to receive their share of food. One particular soldier standing near the front of the line, made eye contact with a small boy at the end of the line. He looked so sad and the since the American soldier couldn't speak the boy's native language, he communicated

with sign language, waving and offering the boy to come up front and receive a hug.

The boy eagerly came to the front and embraced the soldier. In fact, he wouldn't let go for quite some time. After they finished hugging, the soldier looked up and noticed that the children who were previously lined up for soup had postponed their chance to eat and instead formed a line behind the soldier to receive their hugs as well.

נמשל: Being human means having the spirit of *Hashem* inside you. "And He blew into his nostrils the soul of life." Every person can give life to another person. Whether it is with food or drink or even with a hug and kiss, we all must emulate the ways of *Hashem*. Just as He gave us life, He instilled in each one of us, the ability to "give life" to a fellow human being in need. So the next time you see someone in need, be sure to "blow the soul of life" into him or her, and give them *chivus*!

בראשית ברא אלקים את השמים ואת הארץ וגו' (א-א)

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

דרגה יתירה

Rashi quotes a *Medrash* in which Rav Yitzchok (presumably his father) explains why the *Torah* begins with a narration of the creation of the world and its early inhabitants, rather than with the first *mitzvah* of the *Torah*, ה' אחדש הזה לכם ראש. As indicated by the *posuk* in *Tehillim* (קד-ו): "He recounted to His people the power of His deeds to give them the inheritance of the nations." Explains **Rashi**, should the gentiles of the world complain that we conquered their land, we can answer that *Hashem*, the Creator and Master of the Earth, has taken it from them and given it to us, *Bnei Yisroel*. For this reason, the *Torah* begins with an historical account of the land - its creation and populace. It's not for us, the Jewish people, but rather for the nations of the world, to recognize us, the Jewish people.

The question, however, is blatantly obvious. The *posuk* in *Tehillim* speaks of *Hashem* telling His people - *Bnei Yisroel* - the power of His deeds, whereas according to the *Medrash*, shouldn't the nations of the world be addressed?

R' Eliyahu Schlesinger shlit'a (Aileh Hadevorim) gives a penetrating answer based on a contemporary view of the Land of Israel in conjunction with the rest of the world. Speaking to the nations of the world is a waste of time, since history has proven time and time again that their only interest in *Eretz Yisroel* - the Holy Land - lies in keeping the Jewish People from possessing it in peace. The annual U.N. General Assembly meetings bore this truth out, and the small country known as Israel, the Jewish state, seems to always bear the brunt. Thus, our problem rests not with them, but with those among us Jews who sympathize with the gentiles and others, to such a degree that they are prepared to give away our land.

The *posuk* in *Tehillim* is addressed to these guilt-laden Jews. *Hashem* is talking to His People - the Nation of Israel - the entire nation - including those who are willing to sacrifice our holy land for the notion of security and peace with our hateful neighbors. Remember, He says, I gave YOU this land and you have no right to give it to someone else!