

מאת מוזה"ר ברוך זירטפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר ח"טס

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 זצ"ל** rules that this is just a fancy decorative title and not considered a *Posuk* that requires *geniza* (6).

Hoshanos. 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 *sukkah* decorations that do not have *posukim* written on them can be wrapped up in a plastic bag and then thrown into the trash (7).

בין הריחים - תבלין מדר היומי

Does Right Mean Right or Does Left Mean Right? - Midos 34b
The **Mechaber** (תרנא) says, when shaking the *Lulav*, one should shake it in all 4 directions, then up and down. He starts the 4 directions with east (the side he's facing), and goes around towards his right. The **Magen Avraham** wonders if a lefty should start the 4 sides from his left, since it's really his right (strong) side? The Magen Avraham brings a proof from our *Gemara*. It says that when one goes up to the *Har HaBayis* he turns toward the right. When he leaves, he circles around to the left - except an *Avel* (mourner) and someone put in excommunication (*cherem*). They go up towards the left. This way people will notice they're going the wrong way, and will be *Menachem* them. Says the Magen Avraham, if a lefty went towards his strong side, which is opposite everyone else, maybe this person is not a mourner but a lefty? Must be, everytime we instruct the *Oilam* to go towards the right we mean even the lefties should follow our right.

(1) מגילה כו: (2) אורח כאא (3) משנה בורה כאא (4) פסקי תשובות תרס"ז כו (5) ירושלמי שבת פירק ב' (6) גיזי הקודש דף קפח (7) שם דף רע

הלכה למעשה

**A SERIES IN HALACHA
LIVING A "TORAH" DAY**

Laws and Customs for the Month of Tishrei

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. The **Chida** (**Kikar L’aden**) writes that from the *Yerushalmi* ⁽⁵⁾ 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.

Accessories. The accessories of the *Arba Minim*, such as the

הוא היה אומר ...

R’ Nosson Nota Shapiro זצ"ל (**Megaleh Amukos**) would say:

“Hinted in the *nekudos* of the word בְּרֵאשִׁית are the special relationships that *Hashem* created for each person: Parents and Children, Bothers and Sisters, *Chosson* and *Kallah* (Husband and Wife). The ב of בְּרֵאשִׁית has a *Shva* - with two dots one on top of the other - symbolizing the parent and child relationship, with the parent on top. The ר has the *nekuda* of a *Tzeirei* which is two dots side by side, representing the brother and sister relationship. Under the ש there is a *Chirik* alluding to the *Chosson/Kallah* relationship since "אשתו כגופו" - one’s wife is like his own self.”

R’ Yitzchak Zelig Morgenstern זצ"ל (**Admor of Kotzk-Sokolov**) would say:

Many modern inventions, empower us to exert greater control than ever before. The train enables us to control distance, the telegraph allows us to control time, while the plane enables us to control the air. With all of these, we often forget that the thing that most needs controlling is ourselves.”

A Wise Man would say:

“People are always worried about what others will say. Be more concerned with your character than your reputation, because your character is what you really are, while your reputation is merely what others think you are.”

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חדלקת נרות שבת - 5:43 | זמן קריאת שמע / מ"א - 9:24 | זמן קריאת שמע / הגר"א - 10:00 | סוף זמן תפילה/להגר"א - 10:53
זמן לתפילת מנחה גדולה - 1:10 | שקיעת החמה שבת קודש - 6:00 | מוצע"ק צאת הכוכבים - 6:50 | צאה"כ / לרבינו תם - 7:12

נחמן בר פפא הו"א ליה הו"א גינתא, שדי ביה בירוני ולא צמת, בעא רחמי אתא מיטרא וצמת, אמר: היינו דרב אסי, ע"כ הגמ'. רואים שאפילו בבריאת העולם עצמה כביכול המתן הקב"ה לאדם, שגם הוא ידא שותף בבריאת העולם ע"י תפילתו.

ועלינו ללמוד מכאן עד כמה חשובות הן תורתו ותפילתו של האדם, ובכלל כל מה שמתעסק בו עם פיו, כי כשם שהעולם וכל הבריאה נבראו על ידי הדיבור, כך העולם הקטן ממשיך להתקיים על ידי הדיבור. כמה אמונה צריך, איפוא, להיות לו לאדם בגודל כח הדיבור שלו, וידועים דברי הבעש"ט שלפעמים הצדיקים אף מגדולים הם למאוד, מכל מקום אינם יכולים להושיע אחרים, משום שהם בעצמם אינם מאמינים כל כך שבכוחם לפעול עם כח הדיבור שלהם והוא התפילה, ולכן אינם מתפללים כרדעי על זה הדבר.

ומצינו שכוח האדם בתפילתו על עצמו הוא עצום למאוד, וכמו שאמרו חז"ל (בראשית רבה פרשה נג סימן י"ט): "פה תפילת החולה לעצמו יותר מכל", ואף גם זאת אנו רואים, שבכוח תפילת האדם על עצמו להמשיך ישועה גם כשהוא נגד הטבע ממש, כמו שמעיד הכתוב אצל יצחק אבינו (שם כו, כא) ויעתר יצחק לה' לנוכח אשתו. 'כי עקרה היא', היינו על אף שידע שעל פי הטבע לא שייד בכלל שתזכה לבנים, כי עקרה היא, מכל מקום עמד והפציד בתפילה, ואכן זכה שנענת הש"ת לבקשתו, 'ותהר רבקה אשתו'. ובכח זה של תפילה נותן הקב"ה גם כן הקיום לאדם ומקרבו לתכליתו, וידוע כי על ידה זוכה האדם ומגיע לדביקות בבוראו, ותיבת תפילה מורה על כך, כי תפילה הוא מלשון "תפל" והיינו כי על ידה זוכה ומתבטל ומתרבק להש"ת, ונעשה כטפל אצלו, וכמ"ש: "נפתלי אלקים נפתלתי" (בראשית ל' ח' ועיין ברש"י). ויהי רצון שנוכח להבין מה גדול כוחו של דיבור, וביותר דיבורי התפילה ולהשתמש בו לתועלת ולבנין העולם, **אמן כן יהי רצון**.

לבוני (מושכבין) אותיותיה תחתיה כמין לבניה, דאל"ף הרי יש לה שתי רגלים ומושבה טוב, ורגלה השני רחב, וכן יש לומר גם לגבי המ"ם והת"ו). קושטא קאי שיקרא לא קאי, ולכן אינו יכול להתקיים אם לא שמעבר עמו קצת אמת שיש לו רגלים, ודוקא בראשיתו צריך לומר דבר אמת, שאם לא יאמר בראשיתו דבר אמת הנה בא לעולם בשקר ואין לו קיום, אולם ב"בן יהודיע' (שם ד"ה כל דבר) הסביר באופן אחר, "משום שהשקך אינו פועל התלהבות בלב האדם שתגרום לו להאמין לו, וסימן לדבר, "שקך" סופר ק"ד, אך אם יאמר דבר אמת בתחלתו יצטרף הא' האמת שבתחלתו עם הש' של שקך ויהי צידוף 'אש', ובכך יתלבה לב השומע ויאמץ לו'.

ולפ"ז ביאר ב'פנים יפות' (בראשית ל"א כ"ד ד"ה השמר לך וכו') את כוונת הכתוב (תהלים נ"ב ה') 'אהבת...שקך מדבר צדק', "הנה אמרו ז"ל ש'השקך אינו מתקיים אלא אם כן אומרים בו דבר אמת בתחלתו', ולפי זה כוונת הכתוב 'אהבת...שקך' (ומתקיים) מכח מה שאנתם מ'דבר צדק' (בתחלתו) היא גם אל מה ש'הצדק, אמת שאנתה מדבר אינו אלא כדי שיתקיים השקך שתאמר אחריו, ועל דרך זה יש לפרש את הכתוב 'כי ישרים (אמיתיים) דרכי ה'...ופושעים יכשלו בם' כי שיתמכו עם האמת כדי לקיים את השקך'. ועניין זה מצינו גם כאן, שהנחש התחיל את דברו השקרי עם מילת 'קושטא' - 'אמת' כדי שיהיה לו רגלים' ויתקיים ויתלבה לב האשה ממנו ותאמץ לו, ובכנתבאר.

טיב התבלין

מאת חנני' רוב גמליאל חסון ובשכ"ז שליט"א ר' שני חסנים ירושלמי שוחין

ותוצא הארץ רשא עשב מוריע ורע למינהו ועין עשה פרי אשר ורעו בו למינהו וירא אלהים כי טוב (א-יב) - כוחה של תפילה

אֲנִיָּה ידוע הוא שכל מה שיש בכלל יש גם בפרט, ולכן מה שרואים שהיה בכללות בריאת העולם, בהכרח יששנו גם בעולם הקטן שהוא האדם, והואיל ונאמר (תהלים לג, ו) ("בדרך ה' שמים נעשו", עלינו ללמוד מכאן את גדולת כח הדיבור שעל ידו ברא הקב"ה את כל העולמות, וכדברי התנא באבות (ה, א) "בעשרה מאמדות נברא העולם": משום כך, רוב מצוות האדם, ובראשן תלמוד תורה ותפילה שהן מעיקרי המצוות בעולם - נעשים על ידי דיבור, כי הוא עיקר בריאת העולם, ועל ידי אלו המצוות מחזק האדם את קיום אותם עולמות וכמשאחז"ל (מנחות ק"ק ע"א): "א"ר יצחק, מ"ד: (ויקרא ו, יח) זאת תורת החטאת, וזאת תורת האשם' (שם ו, א), כל העוסק בתורת חטאת כאילו הקריב חטאת, וכל העוסק בתורת אשם כאילו הקריב אשם", ע"כ.

הדי לנו, כי בומננו מקריבים את הקרבנות על ידי הדיבור! ואף שבומן הבית כדי להקריב קרבן היו צריכים לעשות מעשה שחיטה ממש, ובלא זה לא היה יוצא ידי חובת הקרבת הקרבן, מ"מ בימינו על ידי לימוד פרשיות הקרבנות נחשב לאדם כאילו עשא ממש, והיינו משום שהאדם נברא בצלם אלקים, כדמותו ובדפוסו ממש, וכשם שהוא ית' ברא כל הבריאה בכח הדיבור, כן האדם בכוחו לתקן כל דבר הצריך תיקון ע"י הדיבור.

ובגמרא (חולין ס) איתא: "רב אסי רמי, כתיב: (בראשית א' יב) 'ותוצא הארץ רשא' וכתבם בשבתא, וכתבין (בראשית ב, ה) 'וכל שיח השרה טרם יהיה בארץ' במעלי שבתא! מלמד שיצאו רשאים ועמדו על פתח קרקע, עד שבא אדם הראשון וביקש עליהם רחמים, וידרו גשמים וצמחו; ללמדך: שהקב"ה מתאזה לתפלתו של צדיקים, רב

מאוצרותיו של המגיד

מאת חנני' שלום מרל שליט"א פוד שיחיים ברוך בן ששן

והנחש היה ערום מכל חית השרה ... (ג-א) - בעניין 'כל דבר שקך שאין אומרים בו קצת אמת בתחלתו אינו מתקיים בסופו'
אֲרֵגֶם אונקלוס, "והחיה הוה חכים מכל חיות ברא די עבר ה' אלקים, ואמר לאתתא בקושטא ארי אמר ה' לא תיכלון מכל אילן גינתא", ועל דרך זה תידגם 'יונתן בן עוזיאל', "והחיה הוה חכים לביש מכל חיות ברא דעבר ה' אלקים, ואמר לאתתא הקושטא (האם אמת) דאמר ה' אלקים לא תיכלון מכל אילן גיגוניתא".

והנה נאמר (במדבר י"ג כ"ז), "ויספרו לו ויאמרו, באנו אל הארץ אשר שלחתנו וגם זבת חלב ודבש הוא וזה פריה", וכתב רש"י, "כל דבר שקך שאין אומרים בו קצת אמת בתחלתו אינו מתקיים בסופו" (דאם לא כן, כיון שכונתם לא היתה אלא לדעה, למה אמרו בראש דבריהם הפך כוונתם), וב'חדושי' אגדות' (למהר"ל מפראג, סוטה ריש ל"ה) ביאר את טעם הדבר, ש"זאת משום שהשקך אין לו רגלים, וכדאיתא במדרש 'אותיות דרבי עקיבא' (ד"ה א"ל"ף וכו') 'זמפני מה א"ל"ף יש לו שתי רגלים כבני אדם מפני שכתוב בו 'אמת' ואמת יש לו רגלים שכל אותיותיו יש להן רגלים, ואילו שקך אין לו רגלים שכל אותיותיו עומדות על חורף, ועד"ו איתא בגמרא (קידושין, טז) 'מאי טעמא שיקרא אחרא כרעיה קאי' (שכל אות ואות שבו עומדת על רגל אחד) ואמת מלבן

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מעשה אבות סימן לבנים

ויאמר ה' אל קין אי הבל אחיך ויאמר לא ידעתי השמר אחי אנכי ... (ד-ב)

Two brothers, two of the most famous *Chassidische Rebbes*. **R' Zusia of Anipoli זי"ל** and **R' Elimelech of Lizhensk זי"ל**, were great *Tzadikim* and amongst the prized disciples of the holy *Maggid*, **R' Dov Ber of Mezritch זי"ל**. But these two luminaries came from humble stock and, in fact, there was a third brother born into their illustrious family. With the passing of time and difficulty of communication, however, R' Zusia and R' Elimelech lost contact with their brother, who they later learned, did not follow a *Rebbe* and was not a *chasid*. The two brothers, throughout their many travels, would ask about their brother and try to ascertain his whereabouts. They were intrigued to know what type of lifestyle he was living. Was he a *Torah*-Jew like themselves, or had he, G-d forbid, abandoned the teachings of the *Torah*? And even if he was religious, was he exacting in his ways, like their *Chassidic* practices, or was he concerned for the letter of the law, not the spirit of the law?

In each town and village they visited, as they spread the teachings of their master, the *Maggid* and the **Baal Shem Tov זי"ל** before him, they asked if anyone knew the whereabouts of their brother. Try as they might, they could not find out any information. Yet, they still persisted on their self-imposed mission. Until finally, years later, they did hear some information concerning where their brother lived and R' Zusia and R' Elimelech rejoiced. And yet, there was still a certain sense of hesitation in their rejoicing for, after dozens of years of separation, they had no idea what their reunion would bring.

With slight trepidation, the two brothers made their way to a small village where their brother was an innkeeper. R' Zusia and R' Elimelech entered the inn and observed their brother at work from a distance. He was busy the entire day greeting guests, preparing rooms, and cooking food. He ran from person to person, task to task, with a cheerful countenance and dealt with each guest, rich or poor, graciously. With his beard, *tzitzis*, and long black coat, R' Zusia and R' Elimelech were reassured that their brother had indeed remained true to the *Torah* even in this isolated village. But still, a question remained unanswered for R' Zusia and R' Elimelch. These two chassidic masters were known for their *Avodas Hashem*. And so, they wondered, was there something exceptional about their brother, too, and the way he served his Creator?

Evening came at their brother's inn. Most of the guests had already arrived and the furious activity of the daytime hours had slowed. R' Zusia and R' Elimelech observed as their brother entrusted his wife with the inn's duties and entered his personal study. In the study, he prayed the evening service and then poured over his holy books until it was quite late.

The brothers were reassured by this sight, but not awed; it was not uncommon for a Jew to put in a full day's work and then spend his "leisure time" steeped in prayer and *Torah* study. However, their brother's next activity was indeed unusual. R' Zusia and R' Elimelech watched as their brother began to say *Krias Shema* before bedtime. In the middle of the prayers before retiring, their brother took out a worn ledger and opened it toward the end of the book.

For long moments they watched as their brother sat motionless, pouring over a page of his ledger. "How much could be written on one page that it takes him so long to read it?" they wondered. They continued to watch, transfixed. As the minutes ticked away, they saw their brother begin to shake and his crying turned into violent heaves. Tears rolled down his cheeks and onto the page of the ledger in front of him. In a quiet, trembling voice they heard him read from the ledger, "I didn't serve this guest today with as much honor as is befitting a fellow-Jew.... I was too quick to answer this person when they asked me a question..." On and on went the list of their brother's "sins" which he had written into the tear-stained ledger.

R' Zusia and R' Elimelech watched as their brother continued crying and reading from the ledger until the words on the page were literally washed away. Whether it was his tears or a miracle that caused them to disappear, the third brother - not a *chasid* but obviously a *Tzaddik* in his own right - knew that when his sins were no longer on the page, his sincere repentance had been accepted. Finally reassured that their brother was a righteous individual who served *Hashem* with a full heart, they now felt ready to reveal themselves to him, and what a wonderful reunion it was!

אשר בחר בנביאים טובים ...

לפך קינים עורות להוציא ממסגר אסיר (ישעי' מב-ז)

The future Messianic times are widely explicated and yet still shrouded in deep mystery. Either way, there are obvious prerequisites the Jewish Nation must do before *Mashiach* arrives. In the *Haftorah*, *Hashem* encouraged *Yeshaya HaNavi* to arouse the Jewish people to return to Him and once again be a light unto the nations. The *Navi* prophesied that in the times of *Mashiach*, *Hashem* will personally "open blind eyes" and "bring prisoners out of a dungeon."

Of course, *Hashem* is obviously capable of healing the blind and releasing prisoners. It would seem like simple things for the Master of the World. Thus, one would assume

that there is a deeper meaning to the words of the prophet.

R' Mordechai Schwab זי"ל explains that in the times of *Mashiach* the righteous will realize that the difficulties that have prevented them from seeing the truth until then, will disappear. Suddenly, all the "obstacles" (excuses) that have inhibited them from fulfilling the word of *Hashem* will be seen as foolish and childish. The figurative "blind" man will suddenly open his eyes and see the glory of *Hashem* and repent. The "prisoner" will become released from his spiritual confinement and begin to see *Hashem's* might in a new light.

When *Mashiach* comes, Jews and non-Jews will become righteous; yet, it is still the duty of *Hashem's* chosen nation to lead the world by example and raise the level of spirituality.

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מחשבת הלב

יקרא האדם שמות לכל הבהמה ולעוף השמים וכל חית השדה ולאדם לא מצא עוד כנגדו (ב-ז)

Chazal say that *Hashem* asked the angels to give a name to each animal but they were unable. *Adam Harishon*, because he understood the essence of each creature, was able to aptly give them appropriate names. A lion is an ארי, a bird a ציפור, and so on and so forth. Hebrew is unlike other languages where names are appointed with no apparent rhyme or reason.

When it came to Adam himself, he said, "לי נאה להקרות אדם" - "The name Adam is truly appropriate for I came from the *Adama* - the earth." What is the deeper meaning behind this name if Adam delved into the very essence of every creature?

I once heard a beautiful *pshat* from my uncle, **R' Betzael Weiderman שליט"א**. There are certain materials that are intrinsically valuable, such as gold. Then there items that have negligible value. Earth or a piece of dirt, however, is relative. You can have a field that is of inferior quality, and its crop is poor; or one that is of superior quality and can produce quite a lucrative profit. It all depends on the effort that you invest. If you till the soil, plant, and tend the field well, you will see an abundance of fruit. The same is true with a human being. If one doesn't work on improving himself, he will grow rotten and spoiled with terrible *middos* and an inclination towards *aveiros* ר"ל. If, however, he perseveres and invests the proper effort, and works on bettering himself through *Torah*, *mitzvos* and learning *mussar* - then he can grow to be an עדינת שבעת ימים! Thus, said *Adam Harishon* - my name should be "Adam" for that really IS the very essence of a human being. He originated from the earth and will return there. His job in between is to make something of himself - to make a "Mentch" of the אדם.

At the outset of the new year, let us make that our goal and assist our families and acquaintances to reach that objective as well. We must become an even greater source of *nachas* to *Hashem* than we were last year, **כי בצלם אלוקים ברא אותם**,!

משל למח הדבר דומה

אל האדמה כי ממנה לקחת כי עפר אתה ואל עפר תשוב ... (ג-ו)

משל: Someone once came to the **Vilna Gaon זי"ל** and asked the following question: In the *Mishna* in *Avos* (4-29), our Sages teach us, "*Do not let your evil inclination assure you that the grave is a refuge for you, for against your will were you created, against your will were you born, against your will do you live, against your will will you die, and against your will will you stand in judgment before the King of kings, the Holy One, blessed be He.*" If all of these things take place against a person's will, why is he then required to give an accounting?"

To answer this, the *Gaon* quoted a *halacha*: If a person has a field which has no fence around it and his neighbor puts up a fence around three sides of the field, the owner of the field does not have to pay for the fencing, as his field is still unprotected on the fourth side. However, if the owner of the field then adds fencing on the last side, the owner of the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ...

הכרת הטוב ... (א-לא)

R' Avigdor Miller זי"ל comments that if a person does not make a concerted and conscious effort to appreciate what he has, then he does not really have it. A man can seemingly have everything in the world, but if he takes it for granted and doesn't stop to recognize that he has so much good, then he is the poorest man in the world, because in fact he has nothing. The only things we have are the things that we think about and appreciate. This is the lesson *Hashem* is teaching us in this *posuk*.

Chazal tells us (*Beitzta 16a*) that when you give someone a gift, you should let him know. In other words, when you give someone a watch, do not remove the little sticker that says, "This watch has 17 jewels, unbreakable crystal, is shockproof, waterproof and antimagnetic." Let the receiver see it and fully enjoy your gift. So too, when *Hashem* gave us this world, He made sure to inform us that everything that He created is very good! This is meant to give us a direction for the way we think throughout life. The quality of our lives depend on what we choose to think about. Unfortunately, many people go through life thinking mostly about what is missing and what is no good. This is counterproductive. It will rob you of what you have and truly make you poor. *Hashem* wants us to focus on all the good that He has given us for this will make us rich.

R' Avraham Pam זי"ל says, *Hashem* looks at things from a higher perspective than us: "*Hashem saw all that He had done - and it was very good!*" It wasn't just good, it was "very good!" It was so good that *Hashem* chose to focus on all the wonderful aspects of מעשה בראשית. We cannot control what happens to us in life - but we can control the way we see and deal with it. Look for the good - "והנה טוב מאד" - and you will surely find it! The greatest gift you can give yourself is appreciation. Stop every day and make a conscious effort to see all that you have *V'hinei tov meod!*

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

דרגת יציירה

וירא אלקים את כל אשר עשה והנה טוב מאד ... (א-לא)

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO