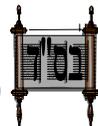




# Kinder Torah



Dedicated in Loving Memory of Ralph and Anita Siegel ob"m.

## The Truth Stands

"O y vey! They fell down again!"  
 "What fell down, Yoel?"  
 "These toys in the shape of letters, Imma. Those three letters stand up nicely, but these three just can't stay straight."  
 "I see, Yoel. The *aleph*, *mem*, and *tof* stand up straight because they have two legs. That provides a solid foundation. Which letters keep falling down?"  
 "The *shin*, *kuf*, and *reish*."  
 "They have only one leg, therefore they cannot stand. Yoel, I am going to call the other children in to see this. Kinderlach! Come and see Yoel's toy letters."

*The family gathers around Yoel and Imma.*

"What is so special about them, Imma?"  
 "Kinderlach, these six letters hint to a very deep concept. The Yalkut Shemoni on parashas Bereshis explains that the three letters that stand up form the word '*emmes*' (truth). *Emmes* has a *kiyum* (permanence). The truth endures stand forever. On the other hand, the three one-legged letters that fall over form the word '*shekker*' (falsehood). *Shekker* has no *kiyum*."  
 "Can you give an example, Imma?"

"Yes, Avi, I will explain with a parable. We bought a new washing machine last week. The manufacturer sent a book of instructions for use and maintenance of the machine. We must use the right type of electricity, and the right water temperature. If we put the detergent and the bleach in the wrong holes, the clothes will be ruined. If the water pressure is too high, the pipes inside the machine will burst. If we load it up with too many clothes, they will not get clean. This machine must be used properly to clean the clothes and last a long time. That is the parable. Parashas Bereshis describes the creation of the world. The Torah is Hashem's 'blueprint' for the world, which means that the world was created according to the Torah's specifications. In order to function properly, the world must observe the mitzvos, the rules, and regulations of the Torah. To put it simplistically, they are the 'manufacturer's instructions'. If not followed, the world will be ruined, just like the washing machine."

"That is fascinating, Imma. How is it connected to Yoel's letters?"

"Because the Torah is *emmes*. It is 100%

pure truth. It is the only truth. Therefore, the only thing that has a *kiyum* is the *emmes* of the Torah. Only it can sustain the world. Only it is permanent. All other pursuits will ultimately reach their limit and fail. Why? They have at least some *shekker* is mixed in. The *shekker* has no *kiyum*. Only the Torah is eternal."

"You are right, Imma. That is a deep concept. Who would have thought that a few toy letters contain such a powerful message?"

"Inspiration is everywhere, kinderlach. We just need to look for it."



*Kinderlach . . .*

*We are now beginning our yearly study of the Torah. It is full of 613 mitzvos. We now have an additional motivation to learn Torah and keep the mitzvos. Because the world stands on it. As the Mishna states, "On three things the world stands - on the Torah..." (Pirkei Avos 1:2). Every word of the Torah is emmes. This sustains the world. As the Mishna states, "On three things the world endures - on the truth..." (Pirkei Avos 1:18). Kinderlach, your Torah and mitzvos are very important. They sustain the world. Do not take them lightly. Perform them with all your heart, and keep the world going.*

## Give and Give

"Chanoch walked with Hashem" (Bereshis 5:22). This is quite a high *madrayga* (spiritual level). Rashi relates that Chanoch was a *tsaddik*. The Medrash Talpiot informs us of his holy deeds. Chanoch was a cobbler, and with every single stitch that he made, he achieved mystical unions with his Creator. This Medrash is puzzling. A cobbler is paid to sew shoes. If he does not put his full effort into his work, then he does not deserve his salary. Can it be that a *tsaddik* like Chanoch was thinking lofty thoughts

about Hashem during his work time? Of course not! That would be stealing. On the other hand, without such thoughts, how could he reach such high *madraygas* of mystical unions while stitching the shoes?

Rav Yisrael Salanter answers this enigma. Chanoch put his heart and soul into the shoes that he sewed. He made sure that each and every stitch was strong, and that the shoes were durable and comfortable. He wanted the buyer to receive pleasure from the shoes that he made. In this way, he reached the *madrayga* of emulating Hashem. How could he achieve this by sewing shoes?

To answer this, we must examine Hashem's quality of giving. He takes nothing; He only gives. He is perfect, lacking nothing, and therefore He does not need to take. On the other hand, He gives, gives, and gives to all of the creatures of the world. He sustains their lives, and provides for all their needs. Chanoch wanted to give to his customers, by making the best shoes possible. For this, he only took a fair wage, making sure that he gave more than he took. And so, Chanoch was called a *tsaddik*. (See Michtav MiEliyahu, Kuntras HaChessed)

*Kinderlach . . .*

*We learn two important things from Chanoch. Firstly, we can reach a very high madrayga by emulating Hashem's quality of giving. He is the Ultimate Giver, and we strive to be like Him. Secondly, there are many opportunities to give. Even while sewing shoes. Kinderlach, try to work on giving this week. Share with Kinder Torah (POB 5338, Jerusalem, 91052) your new and creative ways of giving. B'ezrat Hashem some of the responses will be published in upcoming issues.*

### Parasha Questions

- What blessing did Hashem give to the fish and the birds? (1:22)
- Where do we see Hashem's humility? (Rashi 1:26)
- What type of tree was the Tree of Knowledge? (Rashi 3:7)
- What are the names of the four rivers that come from the river from Gan Eden? (2:11,13,14)