

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה
(Monsey, NY)

הדלקת נרות לשבת - 7:11
זמן קריאת שמע/המ"א - 9:06
זמן קריאת שמע/הגר"א - 9:42
סוף זמן תפילה/להגר"א - 10:47
סקיעת החמה שבת קודש - 7:30
מוצש"ק צאת הכוכבים - 8:20
צאה"ל / לרבינו דם - 8:42

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WEEKLY**

טיב התבלין מאוצרותיו של המגיד

מאת הנח"צ רבי גמליאל הכהן רובינשטיין שליט"א ר"ר שער השמים ירושלים ע"ה

וביום הראות בו בשר חי יטמא (יג' יד) - מעלת השמחה

פרשה זו עוסקת בעניני הנגעים, ובענין זה רואים דבר חדוש שאינו מצוי בכל התורה כולה, כי בכל דיני התורה כשמתעורר ספק בנוקדינו אנו להודאת חכם משמש הכרעתו לכל הפחות מעל שנתעורר הספק, ולפעמים עוד לפני זה, ואילו בדיני נגעים אמר הכהן (יג, ב) הלא המצורע לבוא אל ארצו הכהן וא"א אחד מבני הכהנים, ופרש"י: גידית הכתוב היא שאין טומאת נגעים מותרתן אלא על פי כהן, והיינו שכל עוד שאין הכהן אומר טמא, נדחית הטומאה מצד הנגע, ואף אם גלי' וידוע שזה המראה כבר מצוי זמן מה, אין הדיעה מהוה סיבה לסמא למפרע.

והנה, טומאת נגעים היא הטומאה החמורה ביותר, כי אפילו טמא מת שהוא מן הטומאות החמורות אינו משתלח אלא ממזנה כהונה ולויה, אך יכול הוא לשהות במחנה ישראל, ואילו המצורע מוטל עליו לצאת גם ממחנה ישראל, וכיזן שכן מן הראוי היה שהכהן ירו' עצמו לבד במקום שיש שאלת טומאה ולהכריע תיכף ומיד, אך ישנם מקרים שאף אם ניכר צד טומאה משהים את הדין, כמו שבמביא ש"י על אמר הכתוב (ב, יד) וביה הראות בו בשר חי יטמא, ח"ו! וביים - מה תלמוד לומר, ללמד שיש יום שאתה רואה בו, ויש יום שאין אתה רואה בו, מכאן אמרו חתן גנותין לו

מאת הרב שלום פטר שליט"א מגיד משרים בק"ק בית שמש

אשה כי תוריע וילדה זכר וטמאה שבעת ימים ... ואם נקבה תלד וגו' (יב-ב) - 'אולת מצרים' - 'לידה'

ענין זה שמדובר בלידת תינוק או תינוקת, מצינו גם בחדוש ניסן שבו נגאלו ישראל ממצרים ונחשבו כאילו נולדו, וכדאיתם במדרש (שורר טוב ס" קי"ד ד"ה רבי דוד בנצת), "ראה מה כתב, ואם הנסה אלהים לבוא לקחת לו גוי מקרב גוי וגו', ככל אשר עשה לכם ה' אלוהיכם במצרים לעיניך", אמר רבי אבא בר אהא בשם רבי חנין, מהו 'גוי מקרב גוי', כאדם ששומט את העובר ממעי בהמה, כך הוציא הקב"ה את ישראל ממצרים, שנא' 'גוי מקרב גוי', כענין שנא' 'והקרב וגו', (ומבאר 'בגבורות ה' [למהר"ל, פרק ג' ד"ה ובמדרש שורר טוב], 'היינו, שכני ישראל בתוך מצרים נחשבו כאילו היו מחוברים וטפלים אל מצרים, ואין להם מציאות בפני עצמם, כעובר במעי בהמה שמחובר וטפל אל אמו, והוא כידך שלה, ואין לו מציאות בפני עצמו'), אמר רבי אבין בשם רבי סימון, מהו 'גוי מקרב גוי', שהיו מובלעים בתוך מעיהם, שנאמר 'חיים בלעונו, ואם שחש אדם לומר, הלא אינו מזכיר מצרים באותו ענין, אמר לו, הרי הוא אומר ש'לולי ה' שהיה לנו בקום עלינו אדם', ואין אדם אלא מצרים, שנאמר 'ומצרים אדם וגו'.

כל שבעת ימי המשתה, לו ולכסותו ולביתו, וכן ברגל נותנין לו כל ימי הרגל.
כשנתבונן בדבר ניווכח עד היכן מגעת מעלת השמחה, כי על אף היות הנגעים טומאה המורה ביותר, דוחין אותה ובולבד שלא להשביט את השמחה. והיינו שיש בכוח השמחה לרחות אפילו הטומאה החמורה ביותר, ומכאן אתה למד לכל שאר חבלין דמעינין המעוררין עד האדם, שבכוח השמחה לרחותם ולבטלם, וכמו שביאר אדונינו **ר' הענין מאלכסנדר ז"ל** את מאמר הכתוב (שערי נר) (כ' בשמחה תצאו) שדברי ידי השמחה יזכה האדם לצאת מכל צרותיו ומכל מועקותיו. והטעם נראה כי השמחה מעלה את האדם ומשנה את מהותו, וכמו שאמר צדיקים **(הדבי ר' הענין מאלכסנדר ז"ל ודהה"ק בעל הבית אהרן מקארלין ז"ל)** עצבות איז נישט קיין עבירה, אבער וואס עצבות בריינגט צו, קען קיין עבירה נישט צו בריינגען, שמחה איז נישט קיין מצוה, אבער וואס שמחה בריינגט צו, קען קיין מצוה נישט צו בריינגען. (תרגום: עצבות איז נישט עבירה, אבל למה שעצבות מביא אין שום ענין יכולה להביא שמחה איינע מצוה, אבל למה שמחה מביאה אין שום מצוה יכולה להביא). דרי שכל מהותו

של האדם תלוי במדת השמחה, היא המכשירו להתעלות והעדרה גורם ח' החיפוף. והנה האדם שלקה אות הוא שחטא, כי מאמינים אנו שאין הקב"ה עושה דינא בלא דינא, אך אין הוא ראוי לעונש אלא בעודו עומד על מדרתו הנחותה שהביאו לידי חטא, והיינו שאינו בשמחה, כי כאמור העדר השמחה היא המביא לידי החטא, אך מאד שנתעורר לשמחה דרי נתעלה על ידה ממדרגתו, ושוב אין הוא אותו מהות שחטא, וממילא אינו ראוי לעונש, ולכן ראוי שהכהן ימתן עד שיעבור מבין השמחה, כי אולי משמך אלו הימים יעבור הנגז מכוח השמחה. ושמהו של מצוה המביא תועלת גם לבני ביתו של אדם, כי בשמחה של מצוה אפשר להשיג בבני הבית הערך של המצוה, ובכך משרישים בבנים הערך למסורת האבות ותפוצים הם ללכת בעקבותיהם.

וכן כתב ב'גבורות ה' (ריש פרק ג' ה' ד"ה ויציאנו וכו'), "ויציאנו ה' וכו' – כבר אמרתי הטעם, מדוע לא היתה הוצאה לישראל כי אם ע"י השם ית' בכבודו ובעצמו. שזאת מפני שהיו ישראל במצרים תחת רשות מצרים כמו העובד שהוא בבטן אמו, כמו שדרשו ז"ל מן הכתוב 'או הנסה אלוהים לבוא לקחת לו גוי מקרב גוי', שכמו הרועה ששומט את העובד ממעי הבהמה, כך היה הקדוש ברוך הוא שומט את ישראל ממצרים, וכבר אמרנו שכל יציאה לפועל לא ראוי להשם יתברך שמאטו יצא הכול לפועל, וכמו שהארשנו לעיל (פ' בגבורות ה') פרק ג' ה' ד"ה ועוד ד"ה וכו' – ומה שלא היו יכולים להצא (וכו') אצל 'ואילו לא הוציא הקב"ה וכו', ולפיכך היתה ההוצאה על ידי השם יתברך בכבודו ובעצמו".

נמשך: A major part of the purification process for a *Metzora* is the fact that he must shave his head. This will allow the regenerated hair to grow in and the *Kohen* will then be able to see if the leprosy has faded or if it remains on his head. In other areas, the idea of cutting one's hair is a

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

למעשה

"והייה מחניך קדוש" - Keeping the Jewish Camp Holy (79)

"לא לבש": Grooming One's Body (cont): Last week we began to discuss the section of "לא לבש" pertaining to the prohibition of shaving hair from the body with a razor or any other item that removes the entire hair. Let us delve into this a bit further. Halachically, there are two parts of the body which are more strict, and even shortening the hair with a scissors - which clearly does not cut as close as a razor - is also forbidden. They are: under the arms (armpits) and the **בית העררה**. It is forbidden for a man to remove any hair from these areas as they are deemed more of a "מעשה אשה" - a ladies action, and even scissors are prohibited (1). The **Beis Yosef** (2) brings two opinions whether this is a real *Torah* *issur*, or if it is Rabbinic in nature, since these body areas are covered and not seen in the open, shaving them is therefore not considered a standard ladies activity, *Min HaTorah*.

Shortening Underarm Hair. The *Beis Yosef* (3) further writes that the only forbidden act is with scissors that cut short, somewhat like a razor. If, however, one does not cut it so short and leaves the hair a bit longer (**Sefer Kerem Shlomo**) (4) estimates it at 3/4-1 inch) it is permitted. However, others (5) hold that one shouldn't shorten it at all. There is no clear ruling regarding this but if one wants to shorten it to the estimated length, he has upon whom to rely.

A Leniency. The *Yam Shel Shlomo* ⁽⁶⁾ writes that only if one

האומר...

In Sefer HaChinuch it is written:

What does the *mitzvah* - 'וביום השמיני ימול בשר ערלתו' draw attention to the fact that *Hashem* did not create a man's physical form is accomplished by man's own hands and power to complete his spiritual form by the worthy actions we have the opportunity to perfect ourselves as

The Shpoler Zeida, R' Aryeh Leib zt"l (Otzar HaChas.

“When I was three years old, I had the merit to see the heart and blessed me, and ever since that time, I’ve been able to see him, *he will pronounce him unclean*,” we learn that the voice, or in fact any gesture he makes, has far-reaching in-

A Wise Man would say:

“When you daven for others, *Hashem* listens to you and if everything is going well, remember that someone else has

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sign of purity and piety, and traditionally, a Jewish boy is given his first haircut at age three, to imbue a level of purity within in, as he begins his *chinuch* (education) process. So go out and make a statement, for as the barbers like to say, “You’re only as good as your last haircut!”

הלכה ממת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלנד הי"ט

cuts half of the number of hairs, it is prohibited. If he cuts less than half the number of hairs, it is not the type of beautification that ladies normally do and is permitted. Even though some (7) debate this leniency, **R' Yosef Sholom Elyashiv zt"l**, as quoted in *Sefer Kerem Shlomo* (8), says that one can rely on it.

Other Lenient Exceptions.

- 1) If one has body sores or pimples in those areas and the hair causes him major discomfort, he is permitted to cut it (9). In this case, it seems to be permitted in any manner, including a razor. From this the *Poskim* (10) learn, as mentioned previously, that if a man's hands are hairy and he is embarrassed to show them in public, he may cut the hair on his hands, because embarrassment is equal to, or more than physical discomfort.
- 2) If it can be shown that the custom of men in a city is, or has evolved, into a common custom to remove underarm hair or בית הערסה hair, it would be permitted (11). Either if gentile men do this - even bit by bit till it becomes a common custom, or if Jewish men all begin to do it all together (12). Pious people do not rely on this leniency (13).

Eyebrows. Even though cutting eyebrows is a ladies' activity, if a man is embarrassed by the length of his eyebrows, the thickness of the hair, or the fact that they connect (unibrow) with each other, he is permitted to cut them.

1) יו"ד קפבא (2) ב"י קפב (3) סם (4) כרס שלמה קבאה (5) שו"ת
שב"א הקלב (6) בימות ביזי (7) דבזי הלכח קפבא (8) הובא בכרס
שלמה קבא (9) יו"ד קפבד (10) דרכי משה קפבא (11) יו"ד קפבא
(12) פרישה קפב (13) סם (14) שו"ת אבני נישפה ד"א

הוא הלא אומר...

In Sefer HaChinuch it is written:

What does the *mitzvah* - 'וביום השמיני ימול בשר ערלתו' draw attention to the fact that *Hashem* did not create a man's physical form is accomplished by man's own hands and power to complete his spiritual form by the worthy actions we have the opportunity to perfect ourselves as

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Frishman on the Bar נ"י. May he grow up to be a nachas to his family.	נתננדב לעילוי נשמת האשה מסעודה בת מימון ע"ה תהא נשמתה צרורה בצרור החיים
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מעשה אבות ... סימן לבנים

אדם כי יהיה בעור בשרו שאת או ספחת או בדרת ויהי בעור בשרו לנגע צרעת וכו' (יג-ב)

There is an intrinsic difference between the natural state of *Klal Yisroel* and the nations of the world. There is no real concept of *Achdus* (unity) between one gentile and the next. Whatever “*Achdus*” they possess is not intrinsically part of their makeup; it is superficial and self-serving. The *achdus* of *Klal Yisroel*, however, is a reality. It is part and parcel of the Jewish people. The *Sefarim Hakedoshim* explain that there is a spiritual connection between all the souls of *Klal Yisroel* and we are, in essence, one big *Nefesh* - soul. Based on this, says **R’ Shloime Ganzfried zt”l** in **Sefer Aperion**, we can understand why the plague of *Tzara’as* does not affect the other nations of the world. *Lashon Hara*, evil speech, which causes separation and strife, can only damage *Am Yisroel*, whose integral make-up is *achdus* and togetherness. Through it, damage is done to their natural state. The nations of the world, however, are not intrinsically bound to one another, and they are not spiritually affected by *Lashon Hara*. No damage is done to them and they remain in the same state as they were before.

Unity among his disciples was paramount to the holy **Ari Hakadosh, Rabbeinu Yitzchok Luria zt”l**. It was imperative that there be a genuine spirit of love between them. He would teach them, “Every morning before prayer, be sure to consciously fulfill the commandment of ‘*Love your friend as yourself*.’ Meditate with the aim of engendering within yourself a genuine love for every Jew that matches your love for yourself. This *kavanna* will enable your prayers to ascend unhindered and produce the proper affect in heaven. It is truly essential that my *chaverim*, (my companions),” as he called his disciples, “fulfill this commandment to the extent that they bind themselves together, each one becoming a limb of a united body. Should one of them be suffering or a member of his family be ill, all the other *chaverim* should empathize with him and pray wholeheartedly for his recovery.” Of course, this comradeship applied to their families as well.

In the spring of 1572 a horrific plague struck the Galilee, the upper region of the Land of Israel, including the city of Tzefas, where the Ariza’l and his *talmidim* resided. It was an awful epidemic, as most were in those days and men, women and children were not spared from the clutches of the Angel of Death. Obviously, the surest means of protection was to remain indoors as much as possible, however, people had to eat and commerce needed to continue. In order not to disrupt the lives of his disciples, Rabbeinu Yitzchok found a large courtyard with an appropriate number of rooms in which his disciples and their families could live together. The invisible menace of the plague stalked the Galilee for months but as long as the Ariza’l and his *talmidim* remained unified in the courtyard, they were unhindered by the effects of the plague.

Finally, after five months living in tight quarters and close proximity, a quarrel broke out between two wives on the eve of *Shabbos*. It started out as a minor quarrel, but soon even their husbands became involved, and the argument worsened. When the sun set and *Shabbos* arrived, the disciples went out to receive the *Shabbos* in the fields with their mentor, as was their custom. But the moment they returned to *shul* for *Maariv*, they noticed the Ariza’l sitting in his place with a frown on his face.

The men were concerned but none felt brave enough to confront their *Rebbe*. Finally, **Rabbeinu Chaim Vital zt”l**, the oldest and foremost disciple stood up and approached the Ariza’l. He was very concerned, for he had never seen his mentor cloaked in mourning at this time. The Ariza’l always taught that *Shabbos* is a spiritual delight, when all grief and worry disappears. “Our master,” said Rabbeinu Chaim with trepidation in his voice, “Why is the *Rebbe* so sad?”

The Ariza’l responded in a hushed tone. “When we went to receive the *Shabbos*, I saw the *Malach Hamaves*, the Angel of Death. He quoted me the *posuk* in *Sefer Shmuel* (יב-כח) ‘*Both you and your king shall be swept away*.’ I realized that the decree of death had already been pronounced against myself and some of my disciples.”

Rabbeinu Chaim Vital and some other *talmidim* began to protest but the Ariza’l continued. “The final stamp,” he looked at his disciples, “was sealed today when some of the *chaverim* quarreled. So long as there was *shalom* - peace and unity - among you, there was no gateway through which the negative powers could enter and endanger us. But now, it is too late”

Shortly thereafter, on the first day of Av, the holy Ariza’l was stricken by the epidemic, and five days later he passed away. Five disciples also lost their lives.

משל למת הדבר דומה

והתגלה ואת הנתק לא יגלה והסגיר הכהן את הנתק שבעת ימים שנית וגו' (יג-לג)

משל: One of the wealthiest men in the entire Romanian region of Satu Mare (Satmar), was an ardent follower of **R’ Eliezer Fisch zt”l** of Bixad, author of *Shem Eliezer*. He once came to Bixad to discuss an important matter. His fruit orchards became infested with crop-eating bugs and no amount of pesticide was able to rid him of these vermin. He called in experts in the field and their only advice was to chop down a large swath of his valuable orchards, burn the bark, and destroy the fruit. This, they said, is the only way to truly rid himself of the pesky insects.

The man walked into R’ Eliezer’s private room with a heavy heart. His entire livelihood was at stake and he poured out his heart to the *Rebbe*. Suddenly, R’ Eliezer pointed to his head and remarked, “Do you not believe in cutting your hair? Why must you walk around with such a large mane of hair? It is no wonder to me why you are having such issues. It is clear that if you would simply cut your hair, you would not need to cut down your trees! Accept upon yourself to do this and I assure you no harm will come to your orchards!”

The man did as he was told - and his entire crop was saved!

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSSEL KOFMAN

וראיתו הכהן והנה נהפך הנגע ללבן ויחיד הכהן את הנגע מפורד הוא וגו' (יג-ז)

In order for a Jew who has צרעת (leprosy) to become *tahor*, he is required to offer two birds as *korbonos*. The **Zohar** explains: “one for speaking evil and one for speaking good. In other words, when a person has the opportunity to speak positive about another and he does not, he must bring a bird as a *korbon*. Just as speaking evil has terrible ramifications, NOT using the gift of speech for good can have the same disastrous results. The right word can change a person’s life and lift his spirits while the wrong word can do the opposite. We can speak with compassion, create joy, imbue confidence and raise a person’s hopes. When a poor man comes to the door, one can give him a dollar and close the door. But if one speaks to him instead and fills him with hope and confidence, he will walk away a different person. How about paying a person a compliment by saying, “You look wonderful,” or “Your speech was great,” or “You davened for the *Amud* beautifully”? How about telling a spouse how much he or she is appreciated? The power of speech is awesome - both the positive and negative effects can make a huge difference in a person’s life - all from using the right words at the right time.

My *machshava* here is that the problem with “speech” is a problem of perception. People talk and say things that give others the wrong impression. *Adam Harishon* had everything he needed in *Gan Eden*, but lost it all when the snake told Chava, יי “*Hashem* does not want you to eat from the *Eitz Hadaas*, but if you can’t have that fruit, you will have nothing! The spies (מרגלים) went *Eretz Yisroel* and saw that everything was beautiful. But when they came back, they said, “ארץ אוכלת יושביה” - We cannot survive in this land. Why? Because their perception of reality was wrong. They saw the glass as half-empty, not as half-full. Their inability to use “*Lashon Tov*” - good, positive words, was their downfall. For this reason, says the **Zohar**, the very same *kappara* a person needs for speaking evil is also needed for not speaking good.

DRUSH V’CHIDDUSH

איש צרעו הוא טמא הוא טמא יטמאנו הכהן בראשו ננעו וגו' (יג-מד)

The *posuk* states: “*He is a man afflicted with leprosy; he is deemed unclean. The kohen shall surely pronounce him unclean*” Since everything depends on the words of the *kohen*, the *Torah* adds a special warning in *Sefer Devarim* (כד-ד): “*Beware of the Plague of Leprosy, to be very careful and to act. According to everything that the Kohanim, the Leviim, shall teach you as I have commanded them, you shall be careful to perform.*” From here, says Rashi, we derive an important *halacha*: א מוצרע (leper) who removes the signs of his impurity becomes pure, but transgresses the commandment to “*Beware of the Plague of Leprosy.*”

The *Gaon, R’ Mordechai Epstein zt”l* noted that from here we learn the gravity of sin. According to the *halachos* concerning the leper, he must remain isolated outside the

camp. Of course, this is a very difficult decree to bear, for he is separated from his family and relatives, set apart from his friends and acquaintances, and left isolated and alone. And this is in addition to the suffering he experiences from the pain of the leprosy itself. Now, if he wished to relieve himself of all this, he has a simple way to do it: All he has to do is just tear away the signs of his impurity and peel off the affected skin. The *Kohen* will look and see that his affliction has disappeared and pronounce him pure. But therein lies his test: will he resist temptation and prefer to suffer in terrible solitude, as per the punishment *Hashem* has sent him for an unknown time - possibly for the rest of his life - so as not to transgress a *Torah* prohibition? Or will he succumb to the sin? After all, the suffering that he endures due to his leprosy and solitude does not come close to what he will suffer in the World to Come if he transgresses a *Torah* prohibition!

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... התחדשות

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

והסגיר הכהן את הנגע שבעת ימים ... (יג-ד)

R’ Avraham Pam zt”l once overheard a woman berate her child. She said, “You are a bad boy!” The child burst into tears and was inconsolable! R’ Pam explained later in a *shmuess* that the reason the child was so upset was because his mother disqualified him as a PERSON rather than telling him what he did wrong! It would have been much more beneficial had the mother told her child, “What you did was a bad thing. It not appropriate for a good boy like you to act this way!”

In *Parshas Tazria*, the *Torah* teaches us that a *kohen* must “close off the NEGA for seven days.” Why the NEGA? Why not the person? Because the *Torah* is teaching us that the *kohen* does not “*passul*” (disqualify) the person, he only “*passul’d*” the NEGA! The *Metzora* is not a “Bad Boy” - he did a “Bad Thing” and therefore requires punishment and atonement. In life we all make mistakes. In our interpersonal relationships and with people we are close to, we sometimes say the wrong thing or do something that is hurtful. A tiny incident can cause strong feelings of anger and disdain, and an argument can end up lasting a very long time. If only we would be able to separate a person from his negative behavior, and hate the action but continue to love the person! When someone hurts us with words or actions, instead of thinking that the person is mean and terrible, we must think in our minds that what he did was mean and terrible. It was irresponsible to act that way - but the person is good and surely made a mistake. It is our *mitzvah* to judge favorably and believe that the person can change and improve his ways.

Today is *Rosh Chodesh* - the only *mitzvah Bnei Yisroel* received in *Mitzrayim* because *Hashem* wanted us to know that we have the power to change! Just as the moon gets bigger and smaller, but it always remains in the sky, so too, we must realize that sometimes people act big and sometimes small, but we can always renew ourselves to change and be the best we can be!

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