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A TORAH TAVLIN Publication
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פלג המנחה עש"ק - 6:12 *

הדלקת נרות לשבת - 7:15

זמן קריאת שמע/המ"א - 9:02

זמן קריאת שמע/הגר"א - 9:38

סוף זמן תפילה/הגר"א - 10:45

שקיעת החמה ליום השבת - 7:34

מוצש"ק צאת הכוכבים - 8:24

צאת"כ / לרביע זמ - 8:46

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שבת קודש פרשת תזריע מצורע - י"ח בעומר - ג' אייר תשע"ג **Shabbos Parshas Tazria Metzora - April 13, 2013**

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

זאת תהיה תורת המצורע ביום טהרתו והובא אל הכהן, ויצא הכהן אל מחוץ למחנה וכו' (יד-בג.) - ה'אתערותא דלעילא' של פסח מביאה את ההתעלות של ספירת העומר

לש' להבין, דלכאורה דברי הכתוב סותרים זה את זה, שאם 'והובא אל הכהן', מדוע ויצא הכהן אל מחוץ למחנה? וישב החזקוני, 'והובא אל הכהן' - והובא דבר טהרתו אל הכהן, אבל המצורע עצמו אסור ליכנס במחנה, וכן כתב בסמוך ויצא וכוהן אל מחוץ למחנה', ד"א 'והובא אל הכהן', שהרי מושבו מחוץ למחנה, וביום טהרתו מביאין אותו אל קצה המחנה, והכהן יוצא לקראתו' (וכן פירשו ה'סופרנו' ו'דבי יוסף בכור שור', ו'הכתב והקבלה').

אבל **החת"ס (בספרו 'תורת משה'**, ריש הפרשה) ביאר ע"ד הרמז, "רומנו לנו על החוטא המרוחק מהקב"ה, וכששב אל ה', השית' חותר חתירה ויורד אליו, ע"ד 'אני אשכח את דכא' (ע' סוטה ה), ועל ידי זה באור פני מלך נגמרת תשובתו בלב שלם, וזה 'המצורע ביום טהרתו', שנותן אל לבו לטהר ולקדש עצמו, ואין יכולת בידו כי הוא משוקע בטומאת, 'והובא אל הכהן', מחשבתו הטוהרה הזאת מובאת אל הכהן - ה' (שהוא כהן [ע' סנהדרין ל"ט. - אלוקים כהן הוא וכו']) הידוע מחשבותיו, ויצא הכהן אל מחוץ למחנה, גישה לו עזרתו מקודש, גילוי שכירתו 'השוכן אתם בתוך טומאתם', וראוהו הכהן והנה נרפא נגע הצרעת מן הצרוע, נגמרה רפואתו ונתקבלה תשובתו, כי 'באור פני מלך חיים' עיי"ש ובוה יש ליישב, מה דמבואר בסוגיא ריש פרק מי שהיה טמא (פ"ט דמסכת פסחים), דמי שהוא מן המודיעים ולחזק בחצי היום בערב הפסת, אין חיוב הפסת חל עליו, ולא הטריוויה דחמאנא ב' שבועות קודם, ליסע מביתו להיות מוכן ליום מועד, ודרך רחוקה פטור, ואילו משום עולת ראייה, מחייבים כל ישראל לשאת גלגל מקצה אחד, ועיקר המורה להיות בראיית פנים ביום הראשון של הרגל, והרי פסח חמור, ולא החמירה מצוה עליו, משהו ראיה מחויב.

אלא הוא הדבר אשר דירבנו, כי ישראל שהם בחינת צדיקים גמורים, הבאים לראות פני השכינה, ונוסעים ממקום רחוק ועולים מעלה מעלה, וראה אל אלוקים בציון' בבחינת 'אתי דכא' (ע' סוטה ה), שהם עולים אל ה', ו'כדרך שבאים לראות כך באים להראות', אמנם במצרים היינו בדרך רחוקה, והיתה שם רק התעוררות מעט - ויאמן העם, והקב"ה קרב עצמו לנו, ע"ד 'אני אשכח את דכא' (שם), על כן, לומר זה, אינו מחויב לעקור עצמו מביתו, אלא סמוך לימן פסח בחצות וכו'. והיינו, שההתעלות הרוחנית של בני" בציאת מצרים, היתה מכוח 'אתערותא דלעילא'.

ויש להוסיף, שענין זה מתחדש כל שנה ושנה בחג הפסח, (ע' **באוה"ח הק'** [במדרש כ"ג זב], ו'בני יששכר' [מאמרי חודש תשרי, מאמר ז"ג, אות ד]), ובכך יכולים אל להכין את עצמנו כראוי בימי ספירת העומר, כדי שנהיה ראויים לקבלת התורה בחג השבועות.

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

נגע צרעת כי תהיה באדם והובא אל הכהן (יג-ט) - ההורו בדברי החכמים

פרשיות אלו לומדים על ענין טומאת המצורע וטהרתו, וכידוע מדברי חכמינו ז"ל שהנגעים באים על חטא לשון הרע, ואם כי במנינו אינו נוגע תורה זו של פרשת נגעים, אך בודאי שיש כאן לימוד גם לדין, שהרי התורה הקדושה היא נצחית ונוהגת בכל עת ובכל זמן, כי הנה בתורת הנגע טומאתה וטהרתה ישנו רמז גדול מאד על דרך המוסר, כי כל אדם יש לו המון קליפות אשר יטבבוהו בכל עת, ורודפים אחריו ומבקשים להפילו, וזאת היא עבודת האדם להתגבר עליהם לכל יפול ברשתם, אך אם לא שלט האדם בציורו ונכשל בחטא ופשע, אזי הנגעים באים עליו והוא נהיה מצורע, ומאחר ועיקר שורש החטא נעוץ בגסות הרוח שבו, שזה אשר הביאתו לידי חטא לשון הרע שהיא הקשה שבכולן, וכמו שכתב רש"י על הפסוק: 'ועץ ארז' - שהנגעים באים על גסות רוח, אינ"כ כן הצריכתו התורה לגשת את הכהן, ועיקר המכוון בזה כדי שיתקן ע"כ את פגם הגאווה המאוסה השוכנת בקרבו, ע"י שיבטל את עצמו בפני תלמידי החכמים שבדור, כי בדינת כהן רומז על התלמידי חכמים וזאת כי מאחר ועיקר תקלולו בא לו על ידי ההתנשאות ואי הצדקן והכיד בכך שעליו להיות בטל לפני מי שגדול ממנו, לכן ילך עתה אל הכהן ויכניע עצמו לפניו, והוא עיקר ההנהגה לטהרתו, ומקרא מיוחד מופנה גם כלפי הכהנים שהם הית"ח והתשובים שבדור, כמאמר הכתוב: 'ויצא הכהן אל מחוץ למחנה' - להודות לכהנים את החובה והזכות המושלת עליהם לצאת אל העם שבשדות ולקרבם תחת כנפי השכינה, להורותם את הדרך ילכו בה ואת המעשה אשר יעשו, למען יזכו אף המה ללמוד ארחות חיים.

ומאחר ועיקר טומאה זו באה על עוון לשון הרע שהוא פגם הדיבור, הרי הומן גרמא לעורר במיוחד על הענין הזה, ומה טוב ומה נעים שיתרגל האדם תמיד להיות מלמד וזכות על כלל ישראל, להיות רואה כל העת בזכותם וטובתם, כי השית' רוצה ומצפה שילמדו זכות על בניו אחריו, ומקרא מלא דיברה תורה כמו שנאמר (במדרב י' כ"ט) **כי הו דיבר טוב על ישראל**.

גם ש' ליורד מאד במשנה וזירות מבלי להוציא מהפה שום דבר רע על כל יהודי באשר הוא, כי חוץ מעצם חומרת הדבר לכשעצמו, הרי בנוסף לכך גם מביא האדם לפעמים רעה על עצמו בכך, וכבר אמרו חכמינו ז"ל כל האומר דוד חטא אינו אלא טועה, אך בכל זאת נכתבו הדברים כדי ללמדנו אורחות חיים במה שנוגע אלינו, כי הנה אף שבפשטות הדברים נראה שבא הנביא אל דוד להוכיחו על מעשה בת שבע ולהגיד לו את עונשו אשר יושט עליו מאת השית', אך מצינו בשם **הבעש"ט הק'** וכן מבואר בספרי **החפץ חיים** שאילו היה דוד מלמד סגוריא על העשירי הזה והיה מוצא עליו איזה פתח של זכות, מבלי להדריעו כבן מות, אזי היו הדברים פועלים גם לטובתו שהיה הזכות נזקק גם עליו, אך מאחר דוד עצמו הכריעו כבן מות, נגזר עליו גם כן להיות דינו כבן מות, ולכן נצטרך והיה חשוב כמות, וגם נגזר עליו ללקות בארבעה מבניו, כאשר אמר הוא בעצמו: 'וזאת הכבשה שלם ארבעתים'.

commented, "What fools! This collar was instituted to bring shame to this family and they make it into a badge of honor!"

צמשל: The Tzemach Tzaddik (first Vizhnitzer Rebbe) explains that when *Adam HaRishon* was created, he had no need for clothing in *Gan Eden*. It was only after his sin, that he

A SERIES IN HALACHA למעשה הלכה

LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (27)

Sefiras Haomer (cont.). The third week of *Sefiras Haomer* is known as the week of *Tiferes - Glory*. One of the things this refers to is doing *mitzvos* and other actions in a way that brings glory to *Hashem*, His *Torah*, the one doing the *mitzvah*, and the entire Jewish Nation. An example of this is when giving charity, doing a favor, teaching *Torah*, etc., one should do so in a pleasant manner. This glorifies the act and the recipient, and brings glory to *Hashem* and the giver. Others will also learn to do the same. This is relevant to all of us many times daily (including family members) and now is an ideal time to upgrade our performance of this basic and critical characteristic.

The Middah of Emes: Truth, *Tiferes* also introduces a third dimension in this third week of *Sefirah*: the dimension of truth. *Yaakov Avinu*, the third of our forefathers and the pillar of truth (עמוד האמת), is graced with the attribute of *Tiferes*, which is a combination of both *chessed* and love (from *Avraham Avinu*) and strict discipline (from *Yitzchok Avinu*), and therefore has the ability to integrate the two.

Truth is accessed through selflessness: rising above your ego and your predispositions, enabling you to realize truth. Truth gives you a clear and objective picture of your needs and the

הוא היה אומר

R' Avraham Shmuel Binyamin Sofer ZT"l (Ksav Sofer) would say:

"If the *kohen* leaves the camp to go and see the leper, why must the leper *'be brought to the kohen'*? We know that a person who speaks *Lashon Hara* about another transfers the merit of all his *Torah* learning and *mitzvos* to that person. This is alluded to in the *posuk*, *'This shall be the law (Torah) of the leper'* – it is the end of the leper's *Torah*. Thus, *'he shall be brought to the kohen'* - his *Torah* shall be transferred to the merit of the *kohen*, the *tzaddik* against whom he spoke, for unfortunately, a great deal of *Lashon Hara* is directed at the righteous leaders of the people."

The Ga'avad, R' Moshe Sternbuch Shlit'a (Taam Vodaas) would say:

"*For the person being purified, there shall be taken ... cedarwood, a crimson tongue of wool and hyssop.*." One significant part of the *metzora's* sacrifice was the *'aizov'* - a type of grass known as Hyssop. *Chazal* tell us that it must be a plain *aizov*, not an 'אזוב רומי' (tall grass) nor an 'אזוב כוחלי' (colored grass), nor any other type of this grass. Why? Because the lowly *'aizov'* grass represents humility and true humility has no conditions attached. It is not 'רומי' (high), i.e., a false humility, or 'כוחלי' (made up, like a type of eye shadow makeup) in other words, something that one 'puts on' for others to see. Real humility is just that - real!"

A Wise Man would say:

"People who are brutally honest get more satisfaction out of the brutality than out of the honesty."

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felt embarrassed and the need to clothe himself. Thus, clothing in and of itself, is really nothing more than a "collar of shame" that has been handed down throughout the generations. Should we now go and wear the latest, most expensive and fanciest styles to show off to the world our "shame".....?

מאת מו"ה ברוך הירשפלד שליט"א

ראש כולל עטרת חיים ברוך קליבלנד הייטס

needs of others. This quality gives *Tiferes* its name, which means glory and beauty: it blends the differing colors of love and discipline, and this harmony makes it truly beautiful.

Avoiding Mispronunciation. A common mistake has crept into the pronunciation of a key word in the *mitzvah* of *Sefiras Haomer*, which changes its meaning and might invalidate that portion of the *mitzvah*. As we know, there is an obligation to count days and a separate obligation to count weeks. From the fourteenth day of the *Omer* until the end of the count, one says the plural of week. In Hebrew, that word is "שבועות" with a *kometz* ("uh" sound) in the first syllable. Also the *Yom Tov* after the 49 days of *Sefirah* is called "שבועות" - the festival of weeks, i.e. the festival that is calculated by counting the weeks. In common speech, both in English and Yiddish, people pronounce the word for weeks (*Shevuos*) with a *shva* ("eh" sound). In Hebrew that word has a different meaning entirely; it means oaths, a plural of the word "שבועה" - oath or vow. Since this mispronunciation changes the meaning of the word, it could invalidate one's recital and one would not fulfill the *mitzvah* of counting weeks. We find this rule as well by *Krias Hatorah* (1) and *Megillas Esther* (2), where if the mispronunciation changes the meaning of a word, it invalidates the *mitzvah*.

(1) או"ח קמבא (2) או"ח תר"צ

ואם בהרת לבנה היא בעור בשרו ועמק אין מראה מן העור ושערה לא הפך לבן וגו' (י-ד)

The first symptom of *Tzaraas* (leprosy) mentioned in the *Torah*, is a white patch (בהרת) on the skin. Rashi seems to have a problem with two *posukim* that seem to contradict each other, concerning the depth of the white patch. As a result, in the second *posuk*, rather than attempting to explain it, he simply and humbly states, “I do not know its explanation.”

Dr. Avraham S. Abraham is a world renowned physician who has lectured at medical conferences in many countries. In addition, he is one of the world's leading experts on the halachic ramifications of modern medicine. He was exceptionally close to the great *gaon* and *posek*, **R' Shlomo Zalman Auerbach ZT"l**. In his practice and extensive research, Dr. Abraham has come across virtually every instance where medical practice requires halachic opinion. Hundreds of doctors consult him and, when necessary, he in turn consults premier halachic authorities. In the mid-1980's, Dr. Abraham published his most famous book, *Nishmas Avraham*, in which he enumerated several opinions as to the reason why nowadays we do not make use of the medical treatments mentioned in the Talmud. Among them, he cites the opinions of **Rav Sherira Gaon** and **Rabbeinu Avraham ben HaRambam** that the Talmudic sages were merely repeating the advice of doctors of their time, and that today, a person must act in accordance with current and more advanced medical knowledge.

After the book came out, R' Shlomo Zalman wrote in a letter to Dr. Abraham that the opinions he quoted are not the majority viewpoint, and that most halachic authorities say that the sages received their information by tradition from Sinai.

Later, when a *Talmid* of R' Shlomo Zalman, R' Yosef Yitzchok Lerner, was in the process of publishing his own *sefer*, *Shemiras Haguf Vehanefesh*, he asked his *Rebbi* what the source of his letter to Dr. Abraham was, and specifically which *Rishonim* (medieval halachic authorities) disagreed with Rav Sherira Gaon and R' Avraham ben HaRambam. R' Shlomo Zalman looked for the source but could not locate it. He wrote a letter to his student telling him that he did not recall if there was anyone who explicitly disagreed with those opinions, but he knew that there were many authorities who have all agreed that various aspects of nature have changed since the times of the Talmud (see *Tosafos Moed Katan 11a*), thus implying that what *Chazal* said was definitely accurate at that time. Furthermore, wrote R' Shlomo Zalman, there are *Acharonim* (later authorities), namely the **Bach** (*Orach Chaim 328*) and the **Pri Megadim** (*ibid.* 2) who go so far as to rule that one must violate *Shabbos* for many conditions that today's doctors would not consider life-threatening. (In fact, they say explicitly that the Talmudic sages received their information from tradition, i.e. Sinai.) Though they are not on the same level to disagree with Rav Sherira Gaon and Rabbeinu Avraham, concluded R' Shlomo Zalman, we can be sure that if they said it, there must be earlier authorities who have handed this opinion down from previous generations.

R' Lerner received the letter from his *rebbe* and wished to publish it in his *sefer*, as a source. However, a noted authority advised him that it might appear disrespectful to publish a letter in which the *Posek Hador* and renowned *Rosh Yeshivah*, R' Shlomo Zalman Auerbach, admitted that he does not recall something. Feeling that it was worth bringing to his attention, R' Lerner went to R' Shlomo Zalman's home to discuss his letter.

To his surprise, R' Shlomo Zalman replied with incredulity: "I cannot understand the person who gave you that advice. What is he thinking? Look, you don't know the source and I don't know the source. Perhaps, if you publish my letter, it is likely that someone reading your *sefer* will be able to tell you the source, and then we will all know. And not only that, once you have the source, you can then publish it in the next edition, and then everyone will know! But if you don't publish the letter, not only will you and I not know, no one will know. So what do you gain by not publishing the letter?"

As it turns out, he published the letter (in the introduction), and within a few months, he received a letter from a scholar saying that the **Rivash** (447) is the source. Another scholar wrote that the **Rashba** (*Mishmeres Habayis* 4:1) also holds this way. R' Lerner told R' Shlomo Zalman, who was delighted. "You see," he said, "we have learned what we did not know before!"

משל למא תדבר דומא

ואת תורת נגע ציצית בנד הצמר או הפשתים או השתי
 אף הקרב או כל כלי קור למהרר או לממאז וכו' (י"ג-כ)
 although his crime was great and he really did deserve to die,
 his sentence was commuted due to the great affection that the
 king had - and will always have - for him and his family.
 The man accepted his punishment and wore the collar in
 shame. His children and grandchildren wore it as well,
 however, they began to "dress it up." One had his collar made

The king decided on a different punishment. He had a special “collar of shame” created which his friend - and all future generations in his family - would be required to wear at all times, to remind him and the rest of the world that	from silk; another grandchild went even further and made his out of silver. In a few generations, this collar became a fashion item and the family was proud of their designation. Only one old man remembered the purpose of the collar and
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ואת תורת ננץ צרעת בגד הצמר או הפשתים או השתי
although his crime was great and he really did deserve to die,
his sentence was commuted due to the great affection that the
king had - and will always have - for him and his family.

The man accepted his punishment and wore the collar in shame. His children and grandchildren wore it as well, however, they began to “dress it up.” One had his collar made from silk; another grandchild went even further and made his out of silver. In a few generations, this collar became a fashion item and the family was proud of their designation. Only one old man remembered the purpose of the collar and

The *Mishna* in *Masechta Negaim* (ט-ג) learns out from the *posuk* in *Parshas Tazria* - “And he (the leper) shall brought to Aharon Hakohen or one of his sons” - that in fact any person can determine the status of a plague found on a person’s body, however, only a *kohen* from the family of Aharon has the right to declare if one is *tahor* (pure) or *tamei* (impure). How so? The *kohen* is told to say *tamei* and he says *tamei*; he is told to say *tahor* and he says *tahor*.

Similarly, in *Toras Kohanim* we find that even if a *kohen* is a true ignoramus and has no idea what a pure or impure patch of skin looks like, nevertheless it is up to him to utter the words “*tahor*” or “*tamei*” – even if a non-*kohen* who is a *Talmid Chacham* is telling him what to say. In this regard, intent is less important than the status of the person upon whom the mantle of priesthood is bestowed.

In this vein, the **Tolna Rebbe, R' Duvid Twersky ZT"l**, writes a remarkable thing. The *Medrash* in the beginning of *Tehillin* relates that when *Dovid Hamelech* composed the *posukim* of *Tehillin*, he prayed to *Hashem* that “*whoever will occupy himself (by reciting) the words of Tehillin, should be considered as if he is occupying himself in the laws of Negaim (plagues) and Ahalos (tents).*” What does this mean? Explains the Tolna Rebbe, the purpose of *Tehillin* is for people to recite it and take comfort in its words. However, most people - especially when going through difficult times - cannot focus on the meaning of the words, nor understand its deep and significant undertones. They say the *posukim* and pray for Divine salvation.

This was Dovid’s intent when he asked that saying *Tehillim* should be akin to the laws of *Negaim*. For just as an ignorant *kohen*, who has no understanding of the laws of purity, is required to say the words “*tahor*” or “*tamei*” to effect the status of a plague, a simple Jew’s recital of the words of *Tehillim* should be enough to draw down Divine salvation.

Sefiras Haomer is the unique period of time when we have students of Rabbi Akiva died because they failed to utilize their level, this was considered a grave sin. **Rabbi Zev Leff** loftiness of this period of *Sefirah*. The *halacha* tells us that if one continue to count with a blessing. All the days of *Sefirah* are connected individual *mitzvos*. Each one is dependent on the one before. interlocks with the one before and the one after. If one piece bridge, it will plummet down into the abyss below. Similarly track. And yes, it is true that we may fall and pick ourselves up even more careful. When we grow, the rewards are double, but Because we know that at this time the Jewish people went from should have taken them 98 days to go from -49 to +49! But not gives strength to the one before it, allowed them to reach greatness to spiritual success, and the reason behind the *halacha* of counting

Sometimes what seems like misfortune, turns out to be fortuitous providence. When *Bnei Yisroel* were to enter the Holy Land, they were informed that the plague of *Tzaraas* would engulf their homes, forcing the afflicted structures to be torn down. Rashi explains that contrary to the notion that this was a calamitous disaster, it was a good tidings: *“The Amoriyim hid their wealth in the walls of their homes... through the plague the house was demolished and the money was found.”*

R' Binyamin Diskin ZT"l, the *rav* of Lomza, was buried in the cemetery of Lomza. A few years after his passing, the local authorities closed the cemetery because there was no more room. As a result, the Jewish community began using a different cemetery. When **R' Noach Yitzchok Diskin** went to pray at his father's grave a short time later, he noticed that one of the walls of the *ohel* (enclosure) was about to collapse. He wrote a letter to his brother, **R' Yehoshua Leib Diskin ZT"l**, chief rabbi of Jerusalem, and among other things, asked if the failing wall of the *ohel* should be repaired. In his response, **R' Yehoshua Leib** answered all the points in the letter except for the question of the *ohel*. In a follow-up letter, **R' Noach Yitzchok** again asked about the wall and in his reply, **R' Yehoshua Leib** again ignored the question about the grave. The wall was never fixed, but for years it did not collapse.

When R' Noach Yitzchok became ill and died, the *chevra kadisha* prepared his body for burial. Just then, a watchman from the old cemetery came running in to inform them that the wall of the old *rav's ohel*, R' Binyamin Diskin, had just collapsed. A relative with connections asked the mayor for permission to make an exception and bury the son next to his father, even though the cemetery had been closed for forty years. Since the wall had just fallen, there was now room for one more grave. Permission was granted, and they buried him there. Now, the Jews of Lomza understood why R' Yehoshua Leib had not answered the question.

an opportunity to elevate ourselves spiritually. It is also when the Hashem sends to the world at this time. On **Shmit'a** points out a very interesting idea that emphasizes the fails to count even one night, the following night he can no longer cumulative. They are not individual days, individual blessings nor It is akin to railroad tracks on a bridge. Each piece of the track of the track is missing when the train comes barreling onto the y, spiritual growth is built step-by-step, rung-by-rung, track-by-p, but we must also be aware that during this time we need to be at when we fall - it's harder to get back to where we were. Why? In the 49 gates of impurity to the 49th gate of holiness! In truth it o, the power of cumulative growth, where each consecutive day t heights in half the time! This is the incredible power, the secret alative counting. So....keep climbing....more next week!

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