

another psychologically, must realize that he or she is responsible and potentially liable. An “eye for an eye” is a premise whereby one person robs another of an ability or potential that he or she may have enjoyed. How careful one must be with the feelings of others - their future may be in your hands!

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

Megadim. One should set aside in his mind a few moments daily as he wraps his *Talis* around himself to think about this unique *kavana*.

Tefillin. By the *mitzvah* of *Tefillin*, the special intention that one must have is: “I am having in mind to fulfill the *mitzvos* of *Tefillin* (של יד ושל ראש) in order to remember the following:

- 1) To subjugate my heart and mind to the service of *Hashem*.
- 2) The Exodus from Egypt (*Yetzias Mitzrayim*) and its miracles that show the power and domination of the Master of the World over heaven and earth
- 3) To minimize one’s worldly pleasures (to increase the intensity of his serving *Hashem*). (5) A good time to think about this is while winding the *Tefillin* straps around one’s arm, since during this time, one is not permitted anyway to talk to others, to answer, or to daven.

Sukkah. By the *mitzvah* of *Sukkah* the special intention is: “I am fulfilling the *mitzvah* of *Sukkah* in order to remember, in general, the Exodus from Egypt, and the protection we, *Klal Yisroel*, enjoyed from the ענני הכבוד - *Hashem’s* clouds of glory. The ideal time to think about this is before or after saying the *beracha* of בסוכה.

(1) או"ח פרק ח' (2) בכורי יעקב או"ח תרכה (3) פ"מ או"ח ח' (4) חייט (5) עניי או"ח כהה

הזאת היה צמר ...

of those eyes ... because not long ago, they were my eyes!”
The *Torah* prohibits inflicting a blemish (מום) on another person, and one who does so must pay for the value of the injured limb. But there is a greater lesson to be learned from here. Even a non-physical blemish, even one who hurts

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (29)
The Mitzvah of Tzitzis (cont.). Last week we explained a very relevant *halacha* that the **Bach** (Bayis Chadash of R’ Yoel Sirkis ZT”L) stresses (1) regarding three individual *mitzvos*: *Tzitzis*, *Tefillin* and *Sukkah*. He writes that by other *mitzvos*, the only intent that a person is required to have, is to fulfill the actual *mitzvah*. However, specifically by these three *mitzvos*, one should have the additional intent of the purpose of the *mitzvah*. Regarding *Tzitzis*, the purpose is to have in mind that one is wearing these special strings in order to remember and do any of the 613 *mitzvos* that he is obligated to do, or that come his way.

Missing the Special Kavana. If one did not have the special *kavana* (intention) in mind and just had the same *kavana* as he has by other *mitzvos*, does this invalidate the *mitzvah*? There are two opinions about this. The **Bikkurei Yaakov** (2) holds that the *mitzvah* is invalid without the special *kavana*. However, the **Pri Megadim** (3) disagrees and says that even though missing this intention leaves some *Torah* void in the fulfillment of the *mitzvah*, nevertheless the basic *mitzvah* is still valid. The **Mishna Berura** (4) rules like the Pri

Rabbeinu Yehudah HaChassid ZT”L (Sefer Chasidim 155) would say:

“When the evil inclination to violate a transgression becomes overpowering, Heaven forbid, imagine that you lived during a time of persecution, when the *halacha* demands that one must suffer all suffering, even death, in order to avoid violating this sin. You would suffer it all for the sanctification of the Name. If so, then certainly this power of the evil inclination is not such a big thing!”

R’ Yerucham Levovitz ZT”L (Daas Torah) would say:

“Regarding the prohibition against a *kohen* coming in contact with a dead body, the *Torah* teaches us a general lesson that applies to everyone, not merely the *kohanim*. A Jew, no matter who he is, may not conduct himself like a gentile. He may not imitate their lifestyle in terms of mode of dress, song, etc. One who observes *Torah* and *mitzvos* belongs to the nobility, which demands a higher standard; one should speak with more refined speech, dress in a dignified manner, maintain a little more controlled behavior. A *yeshivah* student is of a special stature, and must therefore protect this stature with extra care. There are places where he must never be seen; he may not walk around in any type of clothing. This message applies as well, and perhaps especially, to parents. You are great and noble in the eyes of your children. Ensure to maintain proper, controlled behavior, so that your stature is not belittled in their eyes!”

A Wise Man would say:

“Holding a grudge against another person is like letting someone live rent free in your head.”

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Mazel Tov to Moshe Aharon and Tamara Blonder on the upsherin of their son Binyamin. May they and their entire family see much nachas from him and from all their children.

לעילוי נשמות ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

פ'לג המנחה עש"ק - 6:23 *

הדלקת נרות לשבת - 7:30

זמן קריאת שמע/המ"א - 8:51

זמן קריאת שמע/הגד"א - 9:27

סוף זמן תפילה/הגד"א - 10:36

שקיעת החמה ליום השבת - 7:49

מוצש"ק צאת הכוכבים - 8:39

צאת"כ / לרביע זת - 9:01

* מי שמדליק מוקדם אין לאור מומן עצם קבלת השבת (משיאמר "בוא כלה")



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שבת קודש פרשת אמור - ל"ב בעומר - י"ז אייר תשע"ג

Shabbos Parshas Emor - April 27, 2013

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

מאצרותיו של המגיד

וספרתם לכם ממחרת השבת מיום הביאכם את עומר התנופה שבוע שבתות תמימות תהיינה (כג-כז) - בעניין חשיבות ימי ספירת העומר (היינו, שנצטוונו למנות את הימים שבין חג הפסח לחג השבועות. והנה, ספירת דבר מורה על חשיבותו, (שלקן) 'דבר שבמנין אינו בטל' [ע' מסכת ביצה ג:] מחמת חשיבותו), וא"כ גם ספירת ימים אלו מורה על חשיבותם. וזה יתבאר ע"פ מה שכתב בספר **'סדר היום'** (סדר ספירת האדם בספירה זו, לטור עצמו ומחשבותיו להיות מוכן ומעודת ליום החמישים שניתן בו התורה הקדושה וכו'), ובכל יום שאנו באים במספר, מכוונים בו לצאת משער א' של טומאה ולהיכנס בשער של טהרה, בהיטהר לבבנו ומחשבותינו במעשני הטובים וכו', כן ענינו תלויות ליום החמישים, שנשמח עם נותן התורה ועם תורתו, שאין שמחה כשמחת התורה, שאין אחריה תגנה, והיא עומדת לעד לעולם וכו'). והיינו, שענין מצות ספירת העומר הוא, לעורר את היהודי להכין את עצמו בימים אלו לקבלת התורה, וש להוסיף, שבסגולת ימים אלו לעזור לו בכך, וכיון שהם מיועדים להכנה זו וגם עוזרים בכך, הם חשובים וראויים להזכיר.

וכ"כ בספר **'הכתב הקבלה'** (ויקרא כ"ג טו), בביאור כוונת 'וספרתם לכם', 'וספרתם לכם-מילת לכם אינה לתוספת שאין בו צורך, כמו שיראה בתחילת המחשבה, שאינו אלא תיקון הלשון בלבד, אבל הוא באמת עיקר המכוון במאמר זה, ובא להורות, שלא תהיה ספירת שבעת השבועות האלה לבחינת כמות מספרם בעצמותן בלבד, כאשר יחשבו ההמונים, כי אם אמנם עיקר הספירה תהיה לבחינת איכות הנהגת האדם בכל פרטי ענייניו ומעשיו. כמו 'לך לך מארצך' הנאמר לאברהם, שיש במלת 'לך' ענין ההטבה לאברהם שאליו הכינוי, וכמ"ש רש"י שם 'לך לך-להנאתך ולטובתך, ושם אעשך לגוי גדול וכו', וכן ברוב המקומות יש במילת 'לך' ענין הצורך והטבה למי שאליו הכינוי, שיתמלא על ידו חפצו ורצונו, שישמר מן הנזק, או יגיע אל המבוקש ממנו, ואף במאמר 'הגשם והלך הלך לו', יש בו מענין ההוראה הזאת, כי היא מליצה שירידת, כאילו ברח הגשם מפני עת הניצנים והזמיר, והלך לו אל אקלים אחר לדרת שם, להשלים טבעו שהוא חפצו ורצונו והטבה אליו.

וכן כאן 'וספרתם לכם', ידמו במילת הכינוי, לתועלת נפש האדם ולטובתו, להתקדש ולהיטהר ביותר בהמשך זמן שבעת השבועות האלה, מכל התאוות הטבעיות, והמחשבות הפחותות, ולכוונה זו אמר אחר זה **'תמימות תהיינה'**, שהמכוון בו על תמימות ושלמות הנפשית, וזה שאמר במכילתא דרשב"י 'וספרתם לכם-לכם-דייקא, לכם לעצמיכם, ולמה, בגין לאתדכאה ולקבלא אורייתא', ובפרשת תצוה (קפ"ב), 'בעי לכפרה על ביתיה, ולקדשא לוק, ובמה מקדש לוק, בחושבנו דעומר' וכו', ובמכילתא דרשב"י 'שבע שבתות תמימות-לקבלא נהיה עילאה דאורייתא'.

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

ויאמר ה' אל משה אמור אל הכהנים בני אהרן ואמרת אליהם **לנפש לא יבואו בעקמו (כא-א) - להוהיר גדולים על הקמנים** (ברש"י: אמור ואמרת להוהיר גדולים על הקמנים. הנה בדברים אלו נרמז סוד קיומנו במשך כל אורך גלותנו המד הלזת, אשר בהם עברו עם ישראל נסיונות קשים ומרים בכל דור ודור, ומה שהחזיקו מעמד היה על ידי הגדולים שהיו מזהירים את הקטנים ומשפיעים אליהם מזהים וזיום, וכמו שהיה כל השנים אצל כל החוננים והעדות שהיו המון העם כפופים למנהיגיהם ומאחריהם, והיו מצפים תמיד לשמוע את מוצא פיהם על כל דבר ודבר קטן כגדול. אך חושבני שיש כאן עוד נקודה נוספת ששייך אצל כל אחד ואחד אשר חננו הש"ת בורע ברך ה', שצריך לדעת את גודל האחריות המוטלת עליו בכל עת ובכל רגע להיות בבחינת מזהיר על הקטנים, שבכל הליכותיו יהא מחשב בדעתו איזה השפעה תהיה לכך על בניי חביבי כשידאו אצלי הנהגה כזאת אם לטוב אם למוטב ועל פי זה יהיה שוקל את כל הליכותיו והנהגותיו.

אם מאן דהו מקדים יציאתו מבית הכנסת קודם גמר התפלה, או אם הוא מדבר באמצע התפלה חס ושלום, ודי הוא לוקח אחריות על בניו אחריו שגם הם יתנהגו כמותו. כמו שראיתי פעם ילד אחד שישב מחוץ לבית הכנסת בשעת התפלה, וכאשר שאלתי אותו בחביבות למה איננו כנסנו להתפלל בפנים? נענה אלי בשאי התממות: גם אבי עומד בחוץ...! והאיש הגלגל יקח את הדברים הללו לתשומת לבו, להעריך על נכונה את גודל האחריות המוטלת עליו, ואל יחשוב בלבו כי רק הפעם הוא עושה כך, ובודאי שלא ילמד הכן לעשות כמותו, שרדי הוא רואה תמיד את הנהגתו הטובה ובראי יתלה שיש כאן איזה סיבה מיוחדת, לא ולא כי מטבע הדברים הוא שהילד יזכור תמיד את הפעם האחרת שלא היה כדבעי, וזה מה שיכנס לו בראשו.

ובכלל זה צריך להקפיד מאד ומאד להשכים קום ולהקדים ביאתו לבית הכנסת קודם התחלת התפלה, ומן הנסיון אוכל לומר מה שברקתי וראיתי במו עיני שמי שנוהג לאחד בתפלתו היה גם בניו ממשיכים לנהוג כמותו ולאחריהם גם בני בניו, וכמובן שהאחריות היא גדולה על הלאה. ואם כי בודאי ישנם סיבות ותירוצים למכבד ודורבן פעמים הן מוצדקות באמת, אך כל זה לא יועיל לחינוך הבנים, ועם כל התירוצים ילמד הכן ממנו שאפשר להגיע מאוחר לשעת התפלה.

וסיפר לי אחד שלמד בבחרותו בישיבתו הרמה של **הנאן ר' שמואל איצדבאן שליט"א** והלה בהיותו מן המבוגרים בישיבה היה מולול קצת בומני הישיבה והיה מגיע באיחור מה, עד שניגש אליו ר' שמואל ואמר לו: דע לך, שבהנהגה כזאת הינך ממש כמו ידבעם בן נבט שהיה מחטיא את הרבים, כי היות והנך נמנה מבין הבחורים המבוגרים הדי ש להנהגתך השפעה על התלמידים הצעירים.

וזה מה שהוזהרנו גם בהמשך הפרשה (כב-לב) "אלא תחללו את שם קדש", כי כל מי שגורם ע"י מעשיו ופעולותיו איזה רפיון אצל הילד, הוא בכלל מוחלל שם שמים ה', ומידה טובה מרובה לדרבות בכבוד שמים ע"י עשיית תמימות רבים שילמדו גם אחרים לעשות אף הם כמותו, ובוה יתקיים המשך הכתוב "ונקדשתי בתוך בני ישראל".

מעשה אבות... סימן לבנים

ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם וגו' (כב-לכ)

The commandment of “I shall be sanctified among the children of Israel,” is a specific edict to publicize the greatness of the Jewish faith, and thus the *Torah’s* directive is that it must be done even at the expense of one’s life. True *Kiddush Hashem* (Martyrdom) establishes the veracity of *Emunah B’Hashem* - belief in the Almighty, more dynamically than in any other manner, since one must accept the *Torah* as absolute truth in order to be martyred for it.

The mere mention of the name of the *Tzaddik*, **R’ Sholom Eliezer Halberstam ZT”L HY”D**, the second youngest son of the holy **Sanzer Rov ZT”L**, still evokes awe and reverence in those who remember him. He was a saintly figure who lived for the Jewish People and his many followers from the town of Raczfert and beyond, loved him dearly.

When the accursed Nazis came to power and began to implement their “Final Solution” against the Jewish people, R’ Shulem Leizer’l, as he was affectionately referred to, did his utmost to save his people from the decree of destruction that had been decreed in Heaven. Many witnesses who spent the last *Rosh Hashanah* with R’ Shulem Leizer’l in Raczfert, in 1943, recall that right before the blowing of the *shofar*, he cried out in obvious anguish, “I see harsh judgments and a terrible Divine decree. Let us recite together the psalm *‘My God, My God, Why Have You Forsaken Me?’*”

Soon after the Nazi occupation of Hungary, in March 1944, the Germans began herding the defenseless Jews into detention centers and ghettos. On the last day of *Pesach*, they rounded up the Jews of Raczfert and transported them to nearby Nirdhaus. R’ Shulem Leizer’l, then over 80 years old, was taken together with his immediate family and a number of his grandchildren. Many desperate attempts were made to try to save R’ Shulem Leizer’l, but he refused to leave his family and his beloved community, saying, “I dwell among my people.”

R’ Shulem Leizer’l and his *Rebbetzin* were eventually deported to the Auschwitz death camp. They were packed into cattle cars with no room to stand and little air to breathe. The *Rebbetzin*, already in a weakened state, succumbed to her fate on the train; R’ Shulem Leizer’l was taken from the platform and sent directly to the gas chambers.

All the Jews were ordered to undress and leave their clothing in the outside waiting room. The Nazis attempted to trick the unknowing newcomers into believing that they would get back their clothing and possessions once they have been sanitized in the showers and deloused. But few Jews fell for this misinformation. They knew what was awaiting them.

As R’ Shulem Leizer’l watched the other prisoners undress, his thoughts centered on what he must do before leaving this world and how he could do it in the utmost state of purity. He motioned to one of the Jewish kapos on duty.

“Please,” he asked “allow me go inside with my shirt, my *Tzitzis*, and my *Koppel* (Yarmulke). I cannot possibly offer myself up as a sacrifice to the Almighty G-d in an unholy state of impurity.”

The guard hesitated. Before the war, he had revered R’ Shulem Leizer’l, as most Hungarian Jews did. He knew and recognized him as the *Tzaddik* that he was. But his request was impossible. It was unprecedented. No one had ever disobeyed the Nazi order of total undress. Why, he himself would be risking his life to allow anyone to enter the gas chamber wearing even the slightest shred of clothing.

R’ Shulem Leizer’l saw his hesitation and leaned forward. The kapo came closer and R’ Shulem Leizer’l spoke softly. “I promise you,” he whispered urgently, “if you do this act of kindness for me, you will survive the war.”

The guard was visibly moved by these words and he acquiesced. R’ Shulem Leizer’l was not forced to remove his shirt, *Tzitzis* and head covering - perhaps the only Jew in the entire war who went into the gas chambers with clothes on. R’ Shulem Leizer’l even asked for and received a bit of water to wash his hands.

On Wednesday, June 17, 1944 (17 *Sivan*, 5704), R’ Shulem Leizer’l gave his life *Al Kiddush Hashem*. The *Tzaddik* went to his death with dignity. This Jewish kapo was the only one of his group to survive the war.

משל למת הדבר דומה

עין תחת עין ... כאשר יתן מום באדם כן ינתן בו וגו' (כד-כ)

משל: A blind woman was married to a man who loved her and was totally devoted to her well being. He took care of her every need and would do anything for her happiness.

He put his wife’s name on a list for eye transplants but was dismayed to learn that it could take up to twenty years before her name would reach the top of the list. He was heartbroken.

A month later, the husband came home all excited. “It’s a miracle,” he told his wife, “You’re next on line! They found a donor just for you!” She was overjoyed knowing that she was finally going to get eyes. He was thrilled.

She had her operation and it was a success. She could see! The first thing she did was turn to her loving husband, only to discover that he was blind! Shocked, she tried to take care of him as best as he she could, but in her eagerness to see the world and all the things she had never seen before, she began to resent her blind husband who could not participate. Eventually, the marriage fell apart and they got divorced.

The day he moved out, he left a note on his ex-wife’s bed. It read: “I still care for you and I respect your decision to divorce me. But do me this one favor; please take good care

ואמר ה' אל משה אמור אל הכהנים בני אהרן ואמרת אליהם לנפש לא יחטא בעמזו וגו' (כא-א)

Kohanim are obligated in many more *mitzvos* than their fellow Jews. They must serve in the holy Temple and must keep themselves sanctified at all times. Thus, their inherent *kedusha* (holiness) is greater as well. The **Zohar** teaches that the world is filled with supernatural “shells” (*klipos*), which embody the spiritual forces of impurity. They are attracted to *kedusha* and gain their “sustenance” by latching onto the sparks of holiness that exist in people. Thus, the holier a person is, the greater his danger of being attacked by these *klipos* and the more vital his obligation to protect his sanctity. Since *Kohanim* have more *kedusha*, they must avoid becoming contaminated by exposure to the *klipos* which exist in great amounts in a dead body.

Sefer Aliyos Eliyahu records an incident in the life of the **Vilna Gaon ZT”L**: The *Gaon* and his brother went to visit the gravesite of their mother. When they left the cemetery, the *Gaon* remarked to his brother, “Did you see how happy our mother was to see us?” His brother looked at the *Gaon* in amazement, because he had seen and felt nothing at all.

A few days later, the *Gaon* met his brother and told him, “Ever since we went to our mother’s grave, I have deeply regretted it. All I’ve had is misery and sorrow from that visit.” His brother was again stunned and asked, “I thought you said that our mother was so happy to see us!”

“That is true,” said the *Gaon*, “but as for me, going into the cemetery has been very (spiritually) damaging.”

R’ Avraham Pam ZT”L writes that the reason for the *Gaon’s* misery is explained in his *Iggeres HaGra*, the famous “Letter” which he wrote to his wife and children while en route to *Eretz Yisroel* (He never made it there). In this letter, he warns his family members to avoid going to a cemetery unless absolutely necessary because the *klipos* are very powerful there and can inflict much spiritual damage. A Jew - any Jew - must always preserve his inherent *kedusha*.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
אמונה**

The *Mechilta* in *Parshas Beshalach* teaches us that the *Torah* was given only to those who ate the *Mann* - the Heavenly food that was sent down to the Jews in the desert. When they ate the *Mann*, they reached a level of total reliance on *Hashem*. The *Mann* fell each morning and by midday it disappeared. It could not be saved from one day to the next. There was no *פת* of mind, not knowing where his next meal is coming from. To live this way for 40 years would drive one crazy! But alas, no one went crazy in the desert! The people had faith that *Hashem* would provide for that day.. and the next.. and the next. This exercise was exactly what was necessary in order for the people to receive the *Torah*. The **Chasam Sofer** adds that the *Mann* actually began to fall on *Lag Ba’omer*. It was only 2 weeks later that *Bnei Yisroel* had reached the level of “נעשה ונשמע” at *Har Sinai*! Those two weeks of 100% perfect faith in *Hashem* was the necessary prerequisite to receive the *Torah*.

The *gemara* in *Shabbos* (לב) teaches that when *Rabi Shimon bar Yochai* and his son Elazar went into hiding in a cave from the Romans who forbade the Jews to learn *Torah*, they were sustained for 13 years by a carob tree and a stream of water that *Hashem* provided for them. They lived daily, with the constant belief that *Hashem* would continue to provide their daily sustenance. Just as their ancestors merited to receive the *Torah* because of their great faith, so too, did Rabi Shimon merit to receive the hidden wisdom of *Torah* because of his belief that *Hashem* will take care of all his needs.

TORAH GEMS

ויצא בן אשה ישראלית וזאת בן איש מצרי בתוך בני ישראל וינצו במחנה בן הישראלית ואיש הישראלי (כד-ג)

The *Torah* introduces the *parsha* of the *mekalel* (blasphemer) by saying “ויצא” - he went out. Rashi cites *Chazal* who explain that the *mekalel* “went out” defeated from the *beis din* of *Moshe Rabbeinu* where he had gone to press his case for a place in the camp of *Shevet Dan*. The *mekalel* was the son of a Jewish mother and an Egyptian father. This mixed lineage left him on the outside looking in. Angry that his petition was turned away, he blasphemed and cursed the Name of *Hashem*. The shocked people around him seized him and held him in “prison.” They were conflicted and unsure of how to treat him: should *Torah* law be applied to this half-member of *Klal Yisroel*? Should an individual with an Egyptian father suffer the same penalty as a full Jew? Finally, *Hashem* clarified to *Moshe* that he did indeed deserve the death penalty, after which the people stoned him.

The **Radomsker Rebbe, R’ Shlomo Rabinowitz ZT”L (Tiferes Shlomo)**, explains that when the *Torah* writes “וינצו במחנה” - “*they contended in the camp*,” it does not mean the *mekalel’s* dispute took place in public view; rather, the public itself was torn by the issue. Where there once a total commitment to *Toras Moshe*, there was now, in the eye of the public, two views: that of *Moshe* and that of the *mekalel*. Many believed that what he contended was the truth and could not understand why he was being cast away. What once would not have been given a passing thought was now deemed a view to contend with, even if ultimately rejected.

The idea of stoning the *mekalel* in public was not simply about meting out punishment to a wrongdoer. It was a fulfillment of “ויבערת הרע מקרבך” - destroying the evil from inside of you. This concept is about uprooting wrong ideas that take hold after exposure to a “*mekalel*” or any other negative influence. Once the *mekalel* and his corrupting influence was removed, once the seeds of doubt and confusion were removed, the nation was able return to their original level of commitment.

**דְּרָגָת יִצְיָרָה FROM THE WELLSPRINGS OF
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