לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ



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# שבת פרשת תזריע – פרשת החדש – ר"ח ניסן תשפ"ב Shabbos Parshas Tazria - April 2, 2022

הדלקת נרות שבת – 9:03 | זמן קריאת שמע / מ״א – 9:13 | זמן קריאת שמע / הגר״א – 9:49 | סוף זמן תפילה / הגר״א – 10:53 זמן לתפילת מנחה גדולה – 1:32 | שקיעת החמה שבת קודש – 2:5 | מוצש״ק צאת הכוכבים – 9:18 | צאה״כ/לרבינו תם – 8:34

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להתכונן לשבת כבר מיום הראשון מימי המעשה, וכפי שמצאנו בגמרא (ביצה טז.):

'בית שמאי אומרים מחד שביך לשבתיך' ופרש"י: 'מאחד בשבת תן דעתך לשבת הבאה', ואף שמובא שם בגמרא שהלל הזקן מדה אחרת היתה לו, ולא דאג על השבת כי אם ביום השישי, לא היתה זאת כי אם עבור הצרכים הגשמיים, יעויין שם, אבל אין ספק שעל ההכנה הרוחנית מודה הלל לשמאי שומנה מיום ראשון לשבת. רמו להאמור מצינו רמקרא שלפוינו. כו ואמר: 'תשב בדמי מחדה', כי הנה רמו להאמור מצינו רמקרא שלפוינו. כו ואמר: 'תשב בדמי מחדה', כי הנה

רמז להאמור מצינו במקרא שלפנינו, בו נאמר: 'תשב בדמי טהרה', כי הנה אותיות תיבת 'תשב' הם 'שבת'. ואמר הכתוב שאם רק ב'שבת' מתנהג האדם בקרושה. ורק אז הוא בבחינת 'דמי טהרה'. אולם בהכנסו אל ימי החול הינו שוכח מז השבת. גם אם נכלל בחינה זו ב'קרושה' והיא בכלל ה'מתנה טובה' שהנחיל לנו בוראינו. מכל מקום איז זו כי אם מדריגת 'עם הארץ' שהוא בבחינת **'בכל קודש** לא תגע' – כי לא התקרב ולא נגע בעצמו בקדושה, ועל כן לא זכה כי אם בהארה מועטת כראוי למדרגתו. 'ואל המקדש לא תבוא' – עדייו לא בא זה אל הקדושה העליונה הנקראת 'מקדש' ו'מחנה שכינה'. כי לזאת אי אפשר לזכות **'עד** מלאת ימי טהרה' – עד שימי הטהרה יהיה מלאים. היינו שמטהר עצמו כל ששח ימי המצשה. רק אז יזכה בשבת לנחלה של קדושה בלי מצרים, וכשהאדם זוכה להמשיר קדושת השבת מטיב בכר גם על כל סביבתו. כנאמר (שמות כג. יב): וביום השביעי תשבות **למען ינוח שורך וחמורך וינפש בן אמתר והגר**ו ופירש"י: 'בו אמתר – בעבד ערל הכתוב מדבר. והגר – זה גר תושב' ע"כ. ויש לדקדק בלשוז הכתוב **'למעז ינוח'** שמשמעו כ'נתינת טעם'. ולכאורה ראוי היה שידבר בלשון ציווי: 'וגם שורך וחמורך ינוחו' שזהו אזהרה על שביתת בהמתו ועבדיו. אם לא שרמז הכתוב על גודל השפעת קדושת השבת. עד שמשמשת כאמצעי לקרב גם קניניו החומריים אל הקדושה, כי גם הם יושפעו מאור קדושת השבת.

עושין אותן כהלכותיהן קורם פסח לית להו תקנה בפסח, משא"כ בשאר יו"ט די באיזה ימים קודם. וא"כ, לפי דבריו י"ל דמשום הכי קוראים פרשת החודש שיש בו 'פרשת פסח' לקיים דין זה, להכין לקראת תג הפסח, משא"כ גבי שאר היו"ט אין צריכתא כל כך. ונראה שיש להוסיף עוד על דבריו, דהנה יש עוד טעם שקורים פרשת החודש שכתב הלבוש [הובא דבריו במשנה ברורה] שקורים פרשת החודש כדי לקדש חודש ניסן דכתיב בתורה "החודש הזה לכם ראש חרשים". והנה עיקר טעם של מצות קידוש החודש היינו כדי שתהא חודש ניסן בחודש האביב, וכן האריך החינוך (מצוה ד") בענין זה, עי"ש. ונמצא שכל השנה כולה, יהיה זכר של חודש ניסן שהוא הזכר של יציאת מצרים. וכל יהודי חייב כל ימי חייו לקיים המצוה של "זכר ליציאת מצרים", והטעם למצוה זה האריך הרמב"ן (סוף פר' בא) שהוא לקבוע בלבנו האמונה בהשי"ת שהוא השליט על כל העולם.

וא"כ י"ל, שבדוקא בחג הפסח, צריכין להכין לקראת החג, ובפרט בשלושים יום קודם החג, שכיון שעיקר מהותו של החג הוא "זכר ליציאת מצרים", והוא המצוה לקבוע בלבנו ובלב בנינו האמונה בהשי"ת, וא"כ בעינן להכין הכנה כראוי לקיים מצות זה של "זהגדת לבנך ביום ההוא", דלקיים המצוה כראוי בעינן הכנה גדולה, כמו שכתב הב"י שבעינן הכנה לאפיית המצות וכדומה, כמו כין בעינו הכנה לקיים מצות - "זהגדת לבנד ביום ההוא".

#### פאת הנח"צ רבי גטליאל הכהן רבינובין שליט"א, ר"י שער השטים ירושלים עה"ק

ושלשים יום ושלשת ימים תשב בדמי מהרה בכל קדש לא תגע ואל המקדש לא תבא עד מלאת ימי מהרה (יב-ד) - והכינו את אשר יביאו

√ונה בספרים הקדושים ביארו ההבדל בין קדושת השבת לקדושת המועדים, כי
אור המועדים אי אפשר לו להאדם לזכות בו אם לא שיכין עצמו מקודם, הן ע"י
המעשים הקשורים לאותו חג, והן ע"י העסק בחלק התורה העוסק בעניני החג. שונים
פני הדברים כשמדובר באור השבת, שיכול האדם לזכות להארה מקדושתה גם אם לא
יכין את עצמו כדבעי, וזאת כי השבת היא מתנה לישראל, כדאיתא בגמרא (שבת יי)
אמר לו הקב"ה למשה מתנה טובה יש לי בבית גנזי ושבת שמה, ואני מבקש ליתנה
לישראל – לר והודיעם), וכיוז שבמתנה עסקיניז איז היא צריכה להיות תלוי ביגיעה.

לישראל – לר והודיעם), וכיוז שבמתנה עסקיניז איז היא צריכה להיות תלוי ביגיעה.

ואכן מצאנו סמך לכך גם בחז"ל שאמרו (ירושלמי דמאי פ"ד ה"א) ש'עם הארץ' אימת שבת עליו, ומתוך כך אינו מוציא דבר שקר מפיו בשבת. בזה גילו לנו הכמינו ז"ל, שכל יהודי באשר הוא שם זוכה להשפעה מקדושת השבת, גם מי שהוא במדריגה נמוכה מאוד והינו בבחינת 'עם הארץ' שאין לבו נמשך לתורה, ולא זכה להתקדש מ'אורה של תורה, גם הוא זוכה לאור השבת, ומתעורר על ידה ליראת שמים.

אולם מאידך מצאנו בספה"ק שגם שבת בעי הכנה, והביאו סמוכין לכך ממאמר הכתוב (שמות טז, ה) זהכינו את אשר יביאו', שכפי מה ש'הכינו' זאת ימשיכו ו"יביאו' זהת משהשבת ניתנה במתנה, אולם גם המקבל מתנה צל עצמם מקדושת השבת. כי הן אמת שהשבת ניתנה במתנה, אולם גם המקבל מתנה צריך להיות מוכשר לקבלה ועליו לעשות עבורה כלי המחזיק הברכה, וע"י שהאדם מקדים לקדש את עצמו קודם השבת הוא עושה את עצמו כלי לכך, וכערך ההכנה כך צרך הכלי, וכערך הכלי כך ערך הקדושה שיכול לזכות בה. והזריז ראוי שיתן דעתו

## עדותיך אתבונן אמשטין שליטיא, בעמים שרוח אברום דניאל

החודש הזה לכם ראש חדשים (שמית יב-ב) - מעם לקריאת פרשת החודש 
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אמנם יש להעיר על דבריו, שא"כ שהטעם שצריכין לקרא פרשת החודש היינו משום דבעינן לדרוש בעניני של חג, א"כ מדוע לא קורין עניני סוכות קודם סוכות, או עניני שבועות קודם שבועות. ואמאי שניא פסח משאר ימים טובים?

ובאמת בפליגי בזה רבותינו ז"ל אם יש דין לדרוש בעניני של יו"ט קודם שאר הימים צובים **הבית יוסף** (ס'' תכ"ט) כתב דחיוב זה הוא רק גבי פסח משום דיש בהן הלכות בות, כגון טחינת חטים ואפיית המצות והגעלת כלים, וביעור חמץ, שאלו אם אין

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

Kashrus in the Kitchen (36). Separation of Meat and Dairy. Sharp items (cont). We have been discussing the laws of sharp items which can transfer taste when combined with the pressure of a knife, crusher or blender [duchka desakina]. This means that an onion or radish cut with a meat knife becomes fleishig.

Pressure Between a Knife and Cutting Board/Plate. The Chochmas Adam (1) and some other opinions (2) write that if one cuts an onion or another sharp item with a parve knife on a meaty plate, cutting board or counter, the sharp item does become meaty. Even though the knife that is cutting through is not meaty, and the meaty plate does not cut through the onion, still the pressure point of the knife banging onto the plate with some onion residue will cause a transfer of taste, and the onion will become meaty. Sefer Yehoshua (3) argues and says that duchka desakina does not apply here, since the parve knife pushes the onion halves to the sides and bangs down on the plate with a minimal layer in between, thus, no taste is transferred to the onion and it remains pareve. Both Rav Elyashiv z\*7 and R' Shmuel Wosner z\*7 ruled that preferably one should avoid the issue and not cut on a fleishig surface unless he will use it as fleishigs. If it was done and mixed with dairy it

doesn't necessitate throwing out the food or *kashering* the utensils. **Sharp Items Without Cutting or Crushing Pressure.** A sharp item without any pressure will not absorb taste. Therefore, if one places a dry radish onto a clean meat plate, the radish remains *parve*. However, if the sharp item is wet or damp, there is an opinion (4) that even without cutting pressure it can absorb a taste. As a result, one should not put a wet pickle onto a *fleishig* plate if he plans to eat it with dairy, and if he did, he should not eat it with dairy since he could treat it as a meat item. In a case where it actually was mixed with dairy, it would not have to be thrown out, and the vessels would not need *kashering*, because once it has reached this point, we rely on the lenient opinion that even wet items do not absorb a taste without pressure.

Using a Horseradish Jar. According to the above, one should not remove horseradish from the jar with a meat or dairy spoon if he might use the remainder for the opposite type. Certainly one should not leave the meat or dairy spoon sitting in the horseradish jar for 18 [or possibly a lesser amount of 6] minutes because the following rule might apply. A food or utensil soaked in a vinegar solution for the above time-span might cause a transfer of taste (5).

בין הריחיים – תבלין מדף היומי – יבמות דף כב:

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,

ראש כולל עסרת חיים ברוך, קליבלנד הייטס

"יבום וחליצה" - The *Mishnah* says if one has a child & dies, even if it is a יזבים. this child will exempt his widow from יבום וחליצה" - The *Mishnah* says if one has a child & dies, even if it is a ממזר. This child will exempt his widow from אמזר. The Additionally, this *mamzer* will be חייב על מכת וקללת אביי (The *Gemara* answers that the father did תשובה. But how is *Teshuva* possible - isn't this a מעוות לא יכול לתקון. The *Gemara* answers that the father did מעורת לא יכול לתקון and this is why the *mamzer* must respect him.

The Gemara [ב"ב פח:] says one who steals from customers by not having proper measurements, is more אריות. than being oiver עריות one can do teshuva, but stealing from the רבים is difficult to repay because one doesn't know all the people he stole from. says [ד"ה התם] the אפשר בתשובה we are talking about is one that did not produce a mamzer & that's why it's אפשר בתשובה for if it did produce a mamzer, no teshuva would be possible. He then quotes **Rav Chaim** who says teshuva will help by a mamzer, but since stealing needs to be returned to the rightful owner & even though we say he should do "צרכי רבים" as some sort of returning, it is still not a תשובה מעלייתא.

שמעתי בשם הג"**ר שמואל בירנבוים זצ"ל** that since the father did *teshuva* (although it can't remove the שמעתי בשם הג"ר שמואל בירנבוים זצ"ל considered "עושה מעשה עמך" since he did everything in his power. We can leam from this that even on *aveiros* that *teshuva* won't correct, one is still obligated to be a שיל העובה. See ערשה ב"ל קובץ הערות as he explains the *chiddush* of *teshuva*.

The מצוה א' אות ח'] *מנחת חינוך.* The מרוץ של א',סי' ו'] *מנחת חינוך.* The ממזר asks how is מצוה א' אות ח'] *מנחת חינוך.* The פרו ורבו asks how is this possible? Why isn't it a מצוה הבא בעבירה? He answers that מהב"ע is only when at the time that the *mitzvah* is being done there is also an aveira being done. In our case, though, the aveira (עריות) was done prior to the *mitzvah* (פרו ורבו) being completed, so it's not a מהב"ע.

Rav Elchanan zt"l [הערות ס' יא', א'] brings this תירוץ & קשיא and klers if the existence of the mamzer is an עבירה בפני עצמה because it's a מעוות לא יוכל לתקות and it's happening at the same time. Therefore, shouldn't it be considered a מעוות לא יוכל לתקות.

Tosfos [רוגיגה ט.] says that really a רוצח and a נגב מרבים should also be considered "לא יוכל לתקון" since they are both uncorrectable! But since a mamzer is seen to the world, it is a constant reminder & embarrassment to the father, and therefore, this makes it a "לא יוכל לתקון".

## הוא היה אומר

(1) נוּבּ (2) מובא בדרכי תשובה צוּלו, צאּיט (3) ספר יהושע - פסקים קכ"ב (4) ע' רמ"א קהיִּב, משבצות זהב צוּג (5) ע' דרכי תשובה קהּמב

#### R' Nosson Tzvi Wachtfogel zt"l (Lakewood Mashgiach) would say

"אדם כי יהיה בעור שאת או ספחת או בהרת והיה בעור בערו לנגע צרעת" - There is a commonality in the 7 things that cause *Negaim*. They all lead a person to decide not to be a fair partner with the world. As a result, the person thinks that everything is his and that others lack real value in his life. Thus, the person speaks negatively about others, does not lend to others, etc. He can only see that which is his and believes in his mind that all is his. This is the *'Tzaras Ayin'* of *Tzaraas*."

A Wise Man would say: "Sometimes being a friend means mastering the art of timing. There's a time for silence. A time to let go and allow people to discover their own destiny. And a time to prepare to pick up the pieces when it's all over."

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## מעשה אבות .... סימן

וביום השמיני ימול בשר ערלתו ... (יב-ג")

Many have heard stories of people who performed *Bris Milah* in Communist Russia, despite threats of a 10-year Siberian sentence. And the story of the woman who risked her life in a Nazi Labor Camp to circumcise her 8-day old son is amazing. But seeing this same devotion and commitment to Bris Milah in Grass Valley, California, in 2018 by an Israeli woman is nothing less than incredible. "I won't be able to live with myself if I don't give him a Brit on the 8th day," was what she said.

Rabbi Nochum Yusewitz, Director, Chabad of Grass Valley, recalls that Galit told him she just had a baby after he sent her an invitation on Thursday to a *Shabbos* dinner geared to Israeli families. She was so happy that he reached out to her, as her baby was born on Tuesday and she wants to give him a Bris. Only one problem: her husband, a non-believer, is opposed. She wanted to make sure that she doesn't need to worry later on about losing custody of the child or being sued for doing a *Bris*.

We began making phone calls, said Rabbi Yusewitz, first to the *Mohelim* in the area to check availability and then to ask for advice in her situation. We kept hearing again and again – the father needs to agree. We also had no reassurance for her that she won't get into legal problems. But by that time, Galit had already made up her mind, she was going to do it no matter what it took! Her baby will not grow up uncircumcised. No matter at what price or consequence, this was not up for discussion. In fact, she was so disgusted that her husband opposed the Bris – something that is so dear to her. With no clear information from *Mohelim*, we turned to a *frum* attorney we knew. We asked him if he can direct us to an attorney who might be able to give some reassurance to the woman, to the *Mohel*, and to us, that we can go ahead with it. Of course, as many Jewish attorneys as were asked, that's how many different opinions we got. From "definitely don't do it" to "absolutely nothing wrong with it". Within a few hours, we found an attorney who was committed to see the *Bris* happen, and in its proper time! "I would be honored to represent her pro-bono and would do whatever research needed to get up to speed," he replied.

We put Galit in touch with Yaakov Delshad, an attorney from LA, who reassured her that the law is on her side. We don't know much of what he told her, all we know is that when she called us afterward, she and her mother were in tears, touched that an attorney, many miles away, cared about her and had her back, supporting her courageous decision to do a Bris.

Sunday evening, after speaking to Galit, Mr. Delshad sent a message to a group of attorneys, and then to family and friends: The Bris will cost over \$1,000 (Mohel, transportation, etc.). If anyone is interested in giving Tzedaka to help with the cost, please let me know. When the Shulchan Aruch says that the Bris obligation is on Beit Din, it literally means that the obligation falls on all Jews to help. With a little Ahavas Chinam ... may Hashem repay our kindness with the coming of Moshiach!"

Over the next few hours, donations starting coming in on our website from attorneys, and others whom we've never met. "c within 24 hours, the entire *Bris* was paid for – including the *Mohel's* plane ticket!

Galit was overwhelmed with gratitude. Emotional and speechless. For us, as *Chabad Shluchim* in a remote city, this entire story reminded us what a caring extended family we have! The day before the Bris, Galit mentioned something about the beautiful Bris pillows they have in Israel. She was wondering where she can buy such a thing. We located a beautifully embroidered Bris pillow and arranged for it to be picked up. Galit couldn't believe it – a real Bris! Turns out the Bris pillow had just been donated to some *Shluchim* a few weeks prior and Galit (to whom it meant the world) was the first one using it.

At 8:00 on Tuesday morning, 27 Tammuz, Michael Or had his Bris at Chabad of Grass Valley. The grandparents were in tears and Galit happily danced out of our house, overjoyed to hold her "Kosher Baby"! It was a day to remember for all!

P.S. Unknown to us until later, Galit had slipped out of her house 2 days before the *Bris* with the baby (to a hotel) so that her husband shouldn't stop her from going to the Bris. Her husband then took her to court for custody on the day after the Bris, and the Bris was brought up to use against her. The judge instantly dismissed it. "It's a done deal, there's nothing to talk about!"

כל העם הארץ יהיו אל התרומה הזאת

A PENETRATING ANALYSIS OF THE WEEKLY THE HAFTORAH BY R' TZVI HIRSCH HOFFMAN THE HAFTORAH BY R' TZVI HIRSCH BY TZVI In the opening words of the Haftorah, Yechezkel HaNavi meant to be a one-time offering. In fact, year in year out, on

population must join with the Nasi of [Bneil Yisroel." While this seems straightforward, Chazal argue about whether Klal Yisroel are meant to join the Nasi in his personal contribution or if they are to join together in a communal one.

R' Don Yitzchak Abarbanel zt"l (Mashmia Yeshua) explains that Yechezkel clearly states "לנשיא בישראל" - which literally translates as "to the Nasi in Yisroel." As such, it must be that Yechezkel meant that the Nasi is to act as an emissary for the Nation and it is therefore, incumbent upon the whole population to join with him in his contribution.

The *Abarbanel* continues that this contribution is not

declares, "In this contribution [terumah], the entire the first day of the month of Nisan, the Nasi will offer this *korban*, which obviously begs the question: what for?

The answer, says the Abarbanel, lies in the significance of the month of Nisan. Nisan is known as the month of freedom and *Chazal* repeatedly stress the importance of the month and how, if utilized properly, can ultimately change a person's life for the better. Yechezkel's declaration that in the times of the third Bais Hamikdash everyone is to join with the Nasi in a communal contribution to *Hashem*, is meant to serve as a reminder for us in our times, that although a person may make a personal contribution, it's the communal acts of chessed that make the ultimate difference in our lives

וידבר ה' אל משה לאמר. דבר אל בני ישראל

CONCEPTS IN AVODAS HALEV FROM THE

There are a number of points to ponder in this *posuk*. Firstly, why was it necessary to say "אשה כי תזריע וילדה זכר"? It would have sufficed to say "אשה כי תלד זכר", which is the normal way to read it. Secondly, why does the *posuk* change its tense from present - "לאמר", to future - "ולדה"? And finally, why does it say the word "לאמר" twice? (See the **Ohr Hachavim Hakadosh**)

As this week marks the third *yahrzeit* of our *Zaida z"l*, the **Baal Machsheves Haley**, I would like to offer a *pshat* that is clearly in his style. Klal Yisroel celebrates Yamim Tovim. We have a חג האסיף (a festival of gathering) and a חג האסיף (festival of cutting). But what about a ת הארעה (a festival of planting)? Shouldn't planting be an important thing to celebrate? After all, you cannot cut and gather unless you first plant! So why don't we commemorate this event like we do the others?

I once saw a fantastic pshat which says as follows: When a person tills and seeds his soil, he cannot know what the outcome will be. The same goes for planting. How can one know? Will it turn into a bumper crop? Will it succeed? It is only at the time of harvesting that one may reap the benefits of his labor. For this reason, we don't celebrate a תג הזרעה.

With the word "לאמר", the *Torah* is telling us - the men - and again, a second "לאמר" for the women of valor - that we reach the stage of "אשה כי תארעי" - when we have invested endless hours of tefillah and tears for our children. However, what we are davening for may not yet be evident. We cannot yet see if our efforts are producing that "bumper crop" - the children of our dreams. Thus, says the posuk, "מלדה זכר" - the future still holds hope. Our aspirations will Bezras Hashem materialize.

Never give up - keep on davening for their hatzlacha. Keep on watering your seedlings by showering them with love. And <u>may we all celebrate our own personal חג האסיץ and the חג הכלל en ma</u>sse in this *Chodesh Nisan* הבא עלינו לטובה

### משל למה הדבר דומה

אשה כי תזריע וילדה זכר ... (יב-ב)

משל: As much as he desperately wanted to just sit and learn, R' Chaim Kanievsky zt"l gave away many hours of his precious later years to help people with their problems.

One very distraught man came to R' Chaim in tears. He explained how he was married for a number of years already and has still not merited having children.

R' Chaim listened patiently and responded in a cryptic manner: "Put out a sefer," said the Tzaddik. Undaunted, the man immediately set out to accomplish the task at hand.

A few months went by and the man worked diligently until he felt ready to release his hard work. Sure enough, it didn't take long after it's release and the married couple had good news to share: they were expecting a child!

humbly replied, "Miracle? It's a *Gemara* in *Chulin 59b*."

Well, not exactly, but sort of. The Gemara relates that due to his vast Torah learning, Rav Shmuel ben Rav Avahu knew it was permitted to eat the fat of the karkoz goat. He said about himself, "משלי יח-כ) "מפרי פי איש תשבע בטנו"). In other words, Torah learning is referred to as "פרי בטן" (offspring). R' Chaim humbly pinned the "miracle" on *Chazal*!

A little while later, an updated edition of the sefer was produced and they merited a second child! With a third edition, came a third - and with the fourth edition, a fourth child!

R' Chaim related that when R' Isser Zalman Meltzer zt"l put out the last volume of Sefer Even Ha'azel, he exclaimed to those around him, "Mazel Tov, I had another child!"

נסטל: Writing a sefer, or taking part in such a lofty accomplishment, is a powerful form of spreading *Torah*. Chazal tell us, "ותלמוד תורה כנגד כולם". This tremendous When this "miracle story" was told to R' Chaim, he mitzyah is equal to all other mitzyos in the Torah. Hence, every word of *Torah* is a merit for the one who spreads it.

החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה ... (פרשת החודש - שמות יב-ב)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

Parshas HaChodesh has arrived! The culmination of the 4 parshiyos that we read from erev Rosh Chodesh Adar until Rosh Chodesh Nissan. It is the preparation for the Geulah! Hashem says to us, his future kallah, "HaChodesh Hazeh Lachem," I am giving you, my dear *kallah*, the ability to be in control of time. You can choose how to use your time. You have the power to be mekadesh it and make the most of your days! You also have the power to start again if you make a mistake. Just as the moon renews itself every month, I give you the chance to always renew yourself and our special relationship. This is the gift Hashem gives us on that "last date" before the engagement, because that is all we need to know before we jump into this special kesher with Hashem. If we know we can always start again when we make mistakes, then as long as there is a way to restart ourselves and get back on track, we really have nothing to worry about. This is the culmination of the month of Adar, the month of joy!

And this is what leads us right into the Yom Tov of Cheirus, of freedom to truly love Hashem. It is the time of our engagement when Hashem says to us, "V'erastich li l'olam" - You are engaged to me forever! Now, what do you tell an engaged couple? May you be zoche to build a BAYIS NE'EMAN B'YISROEL! So, this really is our beracha to ourselves, and this is what *Pesach* is all about! It is about being *ne'eman*. Being loyal to *Hashem* and having EMUNAH in Him. One thing we are certain about is that Hashem has emunah in us. We say it every morning in Modeh Ani - "Raba Emunasecha"! How great, Hashem, is Your emunah in me! Hashem gives me back my neshama every day and believes in me that I will use it well.

Now, OUR job - and this is what the entire Yom Tov of Pesach is for - is to empower us with real emunah in Hashem, and that is the way to truly be b'simcha. This was the message all along in Shekalim, Zachor, Parah and HaChodesh. The message that we are completely in *Hashem's* embrace of love - to truly be happy and enjoy all the gifts *Hashem* has given us in this world.