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



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שבת פרשת מצורע – שבת הגדול – ח' ניסן תשפ"ב Shabbos Parshas Metzora - April 9, 2022

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מרובה באיכות ובכמות. הרי עבודה זו דורשת ביטול הישות. ולא כל אדם יכול להעיד עליו כי מוכן ומזומן לכך, אלא אם כן מוכיח כי גם אחר שרבו עליו המניעות אינו מסכים להתפשר, ומוסר נפשו על כך. ולכן מרבים לנסותו. אולם ברבות הימים אחר שיווכחו מן השמים שעומד על דעתו ובצדקו, יסכימו גם מן השמים שרצונו באמת לעבוד את ה'. ותהיה עבודתו רצויה לבוראו. ושוב לא ינסו אותו. לא בענינים גשמיים ולא בענינים רוחניים.

אף שהקב"ה הוא בוחו כליות ולב. מ"מ מוטל על האדם להוכיח את רצונו רק מתור עמידה בנסיונות. כי כל עוד שאיז האדם עובר נסיוז איז הוא עצמו עומד על דעתו האמיתית. כי ייתכז שכל רצונו העז מוגבל בתנאים מסויימים. וכשיווכח שאיז לו את התנאים הנדרשים יסוג אחור. ועל כן מעמידים לפניו נסיונות קשים. כדי שיתגבר עליהם בפועל ויוכיח שבכל מצב לא יתפשר מלבטל כל ישותו לבוראו.

זה הדבר נרמז במקרא שלפנינו, **'זאת תורת המצורע'** כלומר, התורה היא 'תורת המצורע׳, כי דוקא זה שהוא חפץ להחזיק בעץ החיים היא התורה הקדושה, מכשילו היצר בכל מיני קשיים. עד שעושהו בחינת 'מצורע' בגשם וברוח. כי ביכולתו גם להכשילו אפילו בחטאים חמורים. עד שנעשה טמא כמצורע. גם בתחום הגשמי הוא עושהו כ'מצורע' שהינו כמנודה שאיז לו אח וגואל. וכתוצאה מזה נדמה לו לאדם שדוחים אותו מז השמים בשתי ידים. אולם הכתוב מעיד שהסיבה לכר הוא כי האדם הוא במצב של **'ביום טהרתו'** ומן השמים מבקשים להוכיח כי התעלותו וטהרתו היא כנה ואמיתית. ואחר שיווכחו מז השמים שאיז מעצור בעדו מלעבוד את ה', אז **'והובא אל הכהן'** – יבוא למדרגת 'כהן' שהינו משרת את ה'. כי מו השמים יסכימו גם כז כי ראוי להימנות עם עובדי ה' האמיתיים. ואז יסורו ממנו כל ההסתרים. ויזכה תמיד לחזות בנועם ה' מרוב טובה בגשם וברוח.

שלבד חידוש העולם. נתבררה השגחתו יתברך. וגם אנחנו נתגדלנו שבחר בנו מכל עם. ולכז באמת קורין אותו הגדול", עכ"ל. הרי מבואר מדבריו, שיסוד בשבת הגדול, הוא ענין גדול שמקושר עם פסח, ששבת מורה על חידוש העולם. שהשי״ת ברא את העולם, ופסח מורה על השגחת השי"ת, שהוא השליט על כל העולם כולו. ואינו נוהג בחוקי הטבע. [כמו שהאריך הרמב"ז (סוף פרשת בא).]

ובאמת. מצינו יסוד בדברי הרמב"ם (הל' חו"מ פ"ז. הל' א') שכתב לבאר זה שיש חובת סיפר יציאת מצרים בליל פסח וז"ל. "מצות עשה של תורה לספר בנסים ונפלאות שנעשו לאבותינו במצרים בליל חמשה עשר בניסו, שנאמר: זכור את היום הזה אשר יצאתם ממצרים. כמו שנאמר: זכור את יום השבת". עכ"ל.

הרי הרמב"ם דימה החובה בליל פסח לספר ביציאת מצרים - לחובת זכירת יום השבת. כמו שנאמר זכור את יום השבת לקדשו. ודבריו תמוהים מאוד, דמה שייר זכירת שבת למצות סיפר יציאת מצרים? אמנם לפי דברי הערוך השלחו מובן היטב. שכל יהודי חייב להאמיו שהשי"ת ברא את העולם. וגם שהוא המנהיג את העולם. והוא השליט. ואיז שום כח אחרת. וזה נתגלה לנו בשעת יציאת מצרים ע"י כל הניסים גלוים. וא"כ מובן היטב, ששבת ופסח שניהם הם לתכלית אחת. והיינו לקבוע בלבו של כל יהודי האמונה בהשי"ת. ואיז עוד מלבדו. ושבת מורה שהשי"ת הוא הבורא עולם. ופסח מורה שהוא השליט על הכל.

זאת תהיה תורת המצרע ביום מהרתו והובא אל הכהן ... (יד. ב) - הנסיון ותכליתו

תנה רואים אנו לרוב שאחר שהאדם התעורר להרבות בעבודת בוראו. בתורה ובעבודה. דוקא אז מתעוררים אצלו כל מיני קשיים המבקשים לעכב בעדו מלהוציא את רצונו אל הפועל. הן קשיים טכניים והן קשיים נפשיים, כי דוקא באותה שעה הם באים לידי מכשול שלא מרצונם. וזה המכשול משמש כעדות שלא תהיה ביכולתם לעמוד בקשרי מלחמה עם יצרם, ועל כן עדיף שלא ינסו להתאמץ חינם...

בעיקר רואים זאת אצל ה'בעלי תשובה' שבעברם לא ידעו כלל מתורה ויהדות. זללו מעידים. שבעבר בעוד שלא זכו לחיי תורה. היו מלאים כל טוב. וזכו לחיים מאושרים ושמחים. ורק אחר שזכו להכיר ולהאמיז שיש אלקים אמת, וחזרו לכור מחצבתם. והתחילו לשעבד עצמם לחוקיו ומשפטיו. מאז איז להם יום שאיז קללתו מרובה מחברו. ודם זקוקים להתמודד מדי יום ביומו. בהתמודדויות קשות מנשוא גשמיים וחניים. ותמיהתם בפיהם. על מה עשה ה' ככה? אם בעבר בעוד שלא נתקרבו אל קדושה ראויים היו לחיים שלווים ומאושרים. על אחת כמה וכמה שראויים הם לכך אחר שנתקרבו לדת של תורה. ומה זאת שרואים בעיניהם עולם הפור?

התשובה לכר הוא. שאיז עבודת הבורא ראויה לשמה אלא אם כז האדם מוכיח שחפץ בה בכל נפשו ומאודו. והנה כל עוד שאין משאלתו של אדם לבטל כל ישותו לבוראו, ואין רצונו לעבוד את בוראו כי אם במידה מסויימת. אין צריכים להרבות עליו מניעות. כי זה האדם איז בר השגה גבוהה. ועל כז גם אם מתגבר על מניעות קלות זוכים בכר את נאמנותו לאותה עבודה שהוא שואף לכר. אולם זה שלבו ער לעבודה

אבשטיין שליט"א, בעמרים שדה אברהם

הנה אנכי שלח לכם את אליה הנכיא לפני בוא יום ה' הגדול והנראה ... (הפטרת שבת הגדול) – ענין של "שבת הגדול"

המחבר כתב (סי' ת"ל): "שבת שלפני הפסח קוריו אותו שבת הגדול. מפני הנס שנעשה בו". ע"כ. הרי השבת קודם פסח נקרא "שבת הגדול". ויש כמה טעמים בדברי מפרשים. **המשנה ברורה** כתב לבאר דבריו "מפני הנס שנעשה בו". וו"ל: "שבשנה שיצאו ומצרים היה עשרה בניסו ביום שבת. ולהחו כל אחד מישראל שה לפסחו. וקשרו בכרעי המטה. כמש"כ: "בעשור לחודש הזה ויקחו להם איש שה לבית אבות וגו". והמצרים ראו ה ושאלום למה זה לכם? והשיבו לשוחטו לשם פסח במצות ה' עלינו. והיו שיניהם קהות על ששוחטיז את אלהיהם ולא היו רשאיז לומר להם דבר. ומפני שאז היה עשירי בחודש בשבת. ע"כ קבעו לקרות שבת שלפני הפסח לעולם שבת הגדול". עכ"ל.

אמנם **הערור השלחו** (שם) כתב טעם אחר מדוע השבת נקרא "שבת הגדול", וז"ל: ועוד י"ל. דהאמת דשבת תלוי בפסח. ופסח בשבת. דשבת הוא אות על חידוש העולם. פסח הוא אות על השגחה וחיבת ישראל. וזה בלא זה לאו כלום הוא. כמובז. ולכז ניכף ביציאת מצרים נתן הקב"ה לנו את השבת. ולא המתין על מתן תורה. לפי שפסח כרח לשבת, ושבת הכרח לפסח, לפיכך שבת זה נקרא 'הגדול' שבו נתגדל הקב"ה.

A SERIES IN HALACHA LIVING A "TORAH" DAY

ראש כולל עסרת חיים ברוך, קליבלנד הייטס Kashrus in the Kitchen (37), Separation of Meat and Dairy. Sharp items (cont). Pesach Application. There is a *Pesach* application to what we have been learning the past few weeks. Many people, for Kashrus and other reasons, buy raw unprocessed horseradish with which they will fulfill the *mitzvah* of *Maror*. The outer dirty peel has to be removed with a peeler or knife. If those utensils are meaty, the entire length of the horse radish [according to Ashkenaz practice (1)] is now meaty and cannot be used or eaten with dairy. However, if one ate this horseradish, he does not have to wait six hours for eating dairy. "Aino Ben Yomo". There is another strict aspect which came up in examples that we discussed, but not yet explained as a rule for itself. There is a rule in the Gemara (2) that a food taste that stays in the walls of a utensil for twenty-four hours becomes ruined and will not affect any items that it gets absorbed into. Therefore, if one mistakenly cooked chicken soup in a milky bowl, that has been sitting cold and clean for twenty-four hours, the soup is not *treif* and can be eaten. The bowl, of course, needs kashering before using again. However, sharp items have the

power to revitalize the blemished taste and restore it into a viable

ביו הריחיים – תבליו מדף היומי – יבמות דף כח.

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

taste that affects the items it's absorbed into. In the horseradish

example in the previous paragraph, it would become meaty even

if the knife had been sitting cold and clean for twenty-four hours.

This would also apply to an onion cooked in a meaty bowl that

has been sitting cold and clean for twenty four hours [known as

Note: If such a case was not avoided and it may necessitate

throwing out the food or kashering the utensil, one should ask a

Rav who might be lenient for the following reasons. 1) Beis Meir

(3) holds that the strictness of a sharp item revitalizing a blemished

taste through duchka desakina, is only lechatchila, but b'dieved,

once it already happened, he can be lenient. 2) Even to those who

argue on the Beis Meir, there still might be a combination of factors

in this case that might justify a lenient ruling. This strictness of a

sharp item revitalizing a blemished taste is only by a good taste that

turned bad after twenty-four hours. However, if the taste was

always bad like a treif soap that gave its taste into a utensil with hot

water, that taste stays bad even if it will go into a sharp item and

that utensil does not need kashering (4). One can see from this that

the giving of a *hechsher* to dish soap and the like is only a *chumra*.

"aino ben vomo", and that onion is fleishig.

ילמיתה - We see in our *Gemara.* that R' Yochanan does not want to learn that our *Mishnah* holds we are "לכיתה לא חיישינו". The [יוכא ב:] asks, why can't R' Yochanan learn that our *Mishnah* is the *Tana* R' Yehuda that we see is מדר"ב] asks, why can't R' Yochanan learn that our *Mishnah* is the *Tana* R' Yehuda that we see is מדר"ב] that we prepare a backup wife for the כהן גדול before Yom Kippur, in case his current wife dies. While the הכמים say there is no need to because we are not חושש למיתה. Maharsha answers that on Yom Kippur כל כפרות ישראל תלויה בזה ש למיתה. we are more ועינו תנס'. יומא ב'ז מחמיר.

"לה' קרבו" were נדרים י'ז חכמים that we use different words [ילה' קרבי א'ז חכמים that we use different words (נדרים י'ז חכמים because we are concerned that after he says the word 'לה' before he has a chance to say "הַרבוּ", he might die & thus be בוציא שם שמים . Even though this is a ממו מועט. since there is an easy solution, we are לבטלה. Therefore, to avoid this issue, one must say it in this "עליכם שלום" Based on this. ["קרבו לה" – this is why when we respond to someone who greets us, we say "עליכם שלום" specifically not saving the word שלום first, as that is one of Hashem's names & we are concerned that if one savs שלום first he might die before saying the word עליכם & thus end up saying Hashem's name in vain. If so, how can one greet his fellow by saying "שלום עליכם"? Isn't he saying *Shalom* first? They answer that since כל המקדים שלום לחבירו מוסיפין לו חיים ושלום, so therefore, the one that greets first, has a beracha of חיים, and we are not concerned he will die right after saving שלום.

The Gemara ניטיז כח. asks a סתירה. One Mishnah savs if a בת ישראל is married to a כחל & he goes out of town, she may assume he is still alive & continue eating Terumah. A beraisa states if a Kohen husband gives his wife a & & stipulates that it be but 1 hour before he dies, she must immediately stop eating Terumah because this might be the hour before his death. Why in the second case must she be concerned he might die. but in the first case she may continue eating Terumah & assume he is still alive? Raya answers that "שפא מת. לא חיישינג, שמא מות, חיישינני". This means that a חזקה tells us that the previous status has not changed, so here we may rely on his חזקה that since he was alive, he is still alive. However, a מזקה can't tell me that in the future his status will not change. So, in our case of the גע, in order for her to eat Terumah now, she must be certain that he will still be alive in 1 hour from now, for this, his מזקה can't help her predict he will still be alive in 1 hour

צו:א (4) משבצות זהב צו:יג

R' Simcha Zissel Broide zt"l (Rosh Yeshivah of Chevron) would say

יועשה הכהן את החטאת וכפר על המטהר מטמאתו"י - What kind of *kappara* (atonement) is needed on the *Tumah* itself? The Metzora's physical and social suffering is immense. It is understandable that the Metzora, in the midst of his pain and aloneness would contemplate Hashem and His middos. He might even challenge Hashem in the process, bemoaning the fate that the Almighty put him through. This itself needs atonement. Therefore, a kappara on the Tumah is offered in addition to the *kappara* on the rest of the process that led to the *Tzaraas*."

A Wise Man would say: "A rainbow is not afraid of showing its true colors because it knows it is beautiful inside and out.

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וספר לו ... וכבם בגדיו ורחץ בשרו במים חיים ומהר ... (מו-יג)

This story originally appeared in the Gilyon "Noam Siach" of Rav Shlomo Zalman Friedman shlita, Rov of Khal Zichron Elazar Santov, in Lakewood, New Jersey. A number of years ago, the dedicated gabbai of the kehilla, **Reb Shia Halevi Weinfeld**, had an *aliyah*. This was not uncommon. What was unusal was that during the *Mi Shebeirach* he made after the aliva, he pledged to buy new towels for the mikvah of the Santov Beis Medrash. The mikvah was used extensively and there were always enough towels, but Reb Shia felt that an infusion of new stock was in order.

That very same week, the well-known askan, Reb Shmuel Ungar, suddenly came to the Beis Medrash, and put down a few boxes of towels. He explained that the donor, Reb Shia Weinfeld, had tried to arrange for the company that regularly took care of his errands to bring the towels. But they were not available, and therefore Reb Shia paid him to bring them here today, so that they should be in the *Beis Medrash* and available before *Shabbos*.

Then Reb Shmuel said, "And now, I want to tell you a remarkable story that happened today!"

This is what he related: When I came to the towel store, and said that I had come to get the towels for the Santov mikvah, they brought out the boxes of towels that had been preordered. Then they gave me a paper to sign, affirming that I had taken 120 towels. I told the proprietor that I could not sign the form, because I did not know how many towels were there. The proprietor looked at me and wondered if I was just trying to cause some trouble. He said to me, "I don't understand what's the problem? Look! Each box has a number noting how many towels are inside. Figure out all the numbers on the boxes and you'll see that they add up to 120."

Indeed, that did seem logical, but I could not be sure. I told him that although I see what the boxes say on the outside, I still could not sign if I didn't know what was inside. How was I to know that the number affixed there was accurate?

"Reb Yid, I cannot give you the towels without a signature affirming that you took it," the seller said to me.

I replied that I can only sign that I took the boxes, and I that I saw what each box is marked with, but not more than that! The seller insisted, saying "You have to sign that you took 120 towels." I told him I could not do that...

When the proprietor heard this he got very annoyed. He opened one box and took out a plastic package with six towels. He showed me that there were five such plastic inner packs in the box. So five packages times six towels equals thirty towels. So if this box has 30 towels, and so do all the other boxes, then all together you have 120 towels.

But I continued to insist that I hadn't seen that there are six towels in each inner pack, I said to him, "Reb Yid, you are telling me that there are 120 towels here, but I did not see that with my own eyes, and therefore, I cannot sign this form." Indignant and resigned, the proprietor sighed, "Alright, go ahead and count all the towels ..."

Reb Shmuel continued: I immediately began counting the towels; I went one by one. I counted all the packages of towels, one after the other. The first one had six towels. I took the second plastic pack, and there were six towels. Another six and another. Suddenly I saw that there were only five towels in one of the packs! I counted again, but as I had seen, there were only five towels. I showed it to the seller. He counted, and saw, to his surprise, that indeed there were only five towels in the pack. I told him to count again, and still, there were only five towels. He could not believe what was happening. Finally, I finished counting all the towels, and indeed, there were only 119 towels!

The seller saw this, and stood with his head lowered and tears in his eyes. In a choked voice, he said to me, "I have mazel that it was you who came and insisted on not taking the towels without counting them. At first I was annoyed but now I see that Your middas haemes saved me - I could have gone through my whole life without knowing that I had stolen something from another person, and by the time I would have found out about it, it would have been too late"

זכרו תורת משה עבדי ... (מלאכי ג-כב)

A PENETRATING ANALYSIS OF THE WEEKLY DINGS TO LAKE TO TO LAKE

This Shabbos is better known as "Shabbos HaGadol" called as such in remembrance of *Bnei Yisroel's* adherence to the strict word of Moshe Rabbeinu (and by extension Hashem) who instructed the Jews to defy the Egyptians and tie a sheep to their bedposts in preparation for the upcoming Yom Tov and slaughter of the Korban Pesach.

In the Haftorah, Malachi HaNavi exhorts Klal Yisroel to once again to "remember the Torah of Moshe My servant..." and constantly strive to adhere to all its laws and customs. Chazal say that there is a tradition handed down through the generations that the letter "ז" in the word "זכרו" has special significance and much can be expounded upon that letter. So, what indeed is that letter meant to teach us?

R' Hersh Domaluk *shlita* explains that *Chazal* often say that although a Jew has the right to defend himself when attacked, physical weaponry and violence is not to be a Jew's first response. Rather, when confronted with hardship, the Jewish people possess and are always meant to employ the greatest weapon of all – the *Torah*.

In Lashon HaKodesh the words used to describe conventional weaponry is "כלי זיין" and as such it is possible to say that while exhorting Klal Yisroel to "remember the Torah of Moshe," Malachi was inferring that when faced with adversity a Jew should employ the power of the "Y from the word "זכרו", the holy *Torah*, which can be used as a "כלי זיין" – a weapon, to "fight" on our behalf.

ושב הכהן ביום השביעי וראה והנה פשה הנגע בקירת הבית ... (יד-למ)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

The Netziv. in his classic work Haamek Davar, notes an interesting difference between the posukim. The posuk discussing the tzaraas of the body and clothing uses a lashon of "כנ פשה" or "אם פשה" connoting the possibility of it not spreading. Whereas by the house, it says "הכה" implying that it will spread. Why? He quotes the **Zohar Hakadosh** who illuminates why new stones had to be brought, and it wouldn't suffice to simply scrub the old ones clean. The Zohar writes that the foundation of a home must be pure, and must be based on *Torah* and *kedushah*. It would seem that this particular house, plagued by tzaraas, was flawed at its very core. Hence, new stones had to be prepared to rectify its yesod. Therefore, says the Netziv, when *tzaraas habayis* crops up, the chance of it spreading is much greater. Thus, the *posuk* wrote "הנה" and not just "".

However, even after the owner sees a ממאש, all is not lost and he should not be ממאש. For that, one must take a look at an inspiring **Seforno**. The *Torah* says "ופני את הבית בטרם יבא הכהן and the *Seforno* writers that the *kohen* should not come earlier than the proscribed time, in order to give the owner time to do teshuvah, and for he and the kohen to daven. In other words although all seems lost and the foundation of his home is lacking "stability," through a few moments of introspection and heartfelt tefillah, he can transform his home into a bastion of purity. The Seforno cites a medrash which points out that destroying and remodeling the house is a hint to the *churban* of the *Batei Mikdash*. And, he concludes, the purification of the house symbolizes the rebuilding of the third Bais HaMikdash, sheyibaneh v'sichonein bimheira biyameinu.

Shabbos Hagadol is the perfect time to reinforce our own homes with Torah, teshuva, tefillah and tzedakah, solidifying and purifying our foundation, the *yesod* upon which we all build, so that we may merit לאכול שם מן הזבחים ומן הפסחים בב"א.

משל למה הדבר דומה ונתתי נגע צרעת בבית ארץ אחזתכם ... (יד-לד)

business. In the year 2000, it completed the purchase of Winstar Communications, another huge telecommunication company in the industry, in the fervent hope of using a portion of their up-to-date technology to improve the way their phone service is transmitted.

However, things did not go as planned and as the years went by, the first generation of cell phone service was announced, rendering IDT's technology virtually useless. To make matters worse, this company held one of the largest portfolios of wireless spectrum licenses. According to the FCC, valuable spectrum that is not used within a timely manner, is subject to a fine. Tens of millions in fines!

valuable licenses that they possessed.

Meanwhile, the 5G network was announced and a ימשל IDT Corporation is a large company in the telecom bidding war ensued to acquire IDT's spectrum. After months of negotiating, AT&T settled for a bid of an exorbitant \$1.25 billion - only to be outbid by Verizon for a staggering \$3.1 billion. It was amazing! IDT's perceived loss became their biggest gain, by a long shot.

נמשל: When the Jewish people entered *Eretz Yisroel*, they were told that some houses would be inflicted with tzaraas but they would find treasures when dismantling the house.

R' Moshe Feinstein zt"l explains this paradox as follows: A person whose home was inflicted with *tzaraas* was indeed deserving of both the punishment and the benefit. Hashem would have provided him the money in a more pleasant fashion but apparently, he also sinned. Therefore, while Frustrating months went by with the executives at IDT rejoicing in the newfound riches, he must try to repent and trying desperately to figure out a way to make use of the not allow himself to be distracted by the good tidings.

הנה אנכי שלח לכם את אליה הנביא לפני בוא יום ה' הגדול והנורא ... (הפטרה לשכת הגדול)

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

There is a controversy in the *Gemara* when the world was created. In *Tishrei* or in *Nissan*? The problem is resolved by explaining that both are true. The world was created in *Tishrei* in thought, and the world was created in *Nissan* in action. In Tishrei we come close to Hashem through virah. The days of Tishrei are called Yamim Noraim and we spend a lot of time doing Teshuva and making a Cheshbon Hanefesh. It is a time of great machshava. The world and every individual is recreated in thought. Nissan, however, is a time of action. The world of nature is reborn and the world is blossoming.

We, too, have this power to renew ourselves through action. The physical activity in *Nissan* stimulates great change in ourselves to become better Jews. It is not so much our thoughts, but rather the actions that we do that change us into true ovdei Hashem. And of course, deep down in our hearts, we know that all the scrubbing and the exaggerated cleaning is because on Pesach even a crumb of chometz is forbidden. During the year we have concepts of "batul b'shishim" and "batul b'rov" but on *Pesach* we follow extra stringencies in *halacha* because even one tiny crumb of *chometz* is *assur*. Why are we so *makpid*?

Because all this "activity" is really a battle against the Satan. How do we fight? By cleaning and scrubbing and getting rid of every morsel of *chometz* in our homes. If *Tishrei* is the time of *machshava* when we come to *Hashem* with *viras shomayim*. *Nissan* is the time of action, when we come close to *Hashem* with love. In order to express our *ahava* to *Hashem*, we don't just think about it. We act upon it. We renew ourselves, we re"JEW" venate our relationship with *Hashem* through our actions!

Chazal say: "Adam nifal kfi peulosay" a person is created through his actions. It is our vigorous cleaning of every nook and cranny in our homes that defines our essence as a Jew who is willing to work hard to do the will of Hashem. It is all the physical activity that has an effect on who we really are and transforms us into Jews who wish to serve *Hashem* with love.