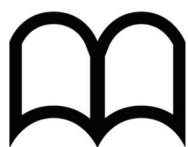


קהל



זכרון נתן צבי

ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

שבת קודש פרשת לך לך

זמנים לשבת

4:15pm (40 mins before שקיעה)	הדלקת נרות
4:40pm (25 mins after הדליג)	מנחה וקבלת שבת
5:25pm	מעריב
7:55am	שחרית
8:20am	שוכן עד
8:35am	סוף זמן קריאת שמע
3:59pm	מנחה
5:29pm (35 mins after שקיעה)	מעריב

זמנים לימות השבוע

7:15am	שחרית בה"ב (שני וחמישי)
7:30am	שחרית - שאר ימות השבוע

שיעורים

The Rav שליט"א will be speaking Friday night between קבלת שבת and מעריב, Liluy Nishmas Harav Hagaon R' Nosson Tzvi Ben R' Eliyohu Meir whose yahrzeit was this past week.

The Rav שליט"א will be giving a shiur shabbos morning on the Sefer Hachinuch at 8:00 am.

The Rav שליט"א will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a 20 minutes shiur before mincha.

The Rav's Ramban shiur will resume this Thursday night at 8:30 followed by Maariv at 8:50 followed by the weekly contemporary halacha shiur. The topic of this week's shiur will be "מוסר" - Reporting Someone to Government Authorities".

The Rav שליט"א will be giving a twice-weekly Chaburah on הלכות בשר בחלב וי"ד.

The Chaburah will be geared to those who are learning or have learned the Limud already. To join please call A.C. Thurm at 0586882710.

The Rav שליט"א also gives a short halacha shiur on Zoom Sun-Wed at 8:30 p.m. to receive the link please contact zevikay@gmail.com.

Mazel Tov

R' Shmuel Chaim and Sora Hendel Kopelman on the birth of their baby boy, Elazar!

R' Menachem and Tziporah Zellermaier on the birth of their baby boy!
The Sholom Zacher will be in the shul

בכל דרכיך דעהו

by R' Yitzi Feldman

In Parshas Chukas a huge nes happened in Moshe Rabeinu's famous battle with Og, where Moshe was able to kill him with one swing of his staff. Hashem said to Moshe,

"אל תירא אתו כי בידך נתתי אתו ואת כל עמו ואת ארצו ועשית לו כאשר עשית לסיחון מלך האמרי אשר יושב בחשבון"

Why did Hashem have to appease Moshe and tell him not to be scared, and that he will be victorious? Rashi explains that Moshe was afraid because Og had a special zchus, and therefore Hashem needed to tell him not to worry. What was the zchus? During the war of the four kings and five kings, Avraham's nephew, Lot was captured and Og came to inform Avraham that his nephew was captured and needed to be saved.

That's a zchus? Rashi in Parshas Lech Lecha said his true intentions were that Avraham would try to save Lot and eventually get killed in the battle, allowing Og to marry Sara.

This was the special zchus that Moshe Rabeinu needed extra encouragement from Hashem to counteract?

Rabbi Frand points out from the fact that Moshe recognized the potency of Og's zchus, how much more so is our reward and zchusim when we have proper intentions and thoughts while doing mitzvos and chesed. In siman רלא' in אורח חיים which is titled לשם שמים, the Shulchan Aruch quotes the pasuk in Mishlei - בכל דרכיך דעהו and the Mishna in Pirkei Avos which says that all a person's actions should be לשם שמים, even דברים של רשות, including eating, drinking, sleeping, walking, talking and other everyday actions. All these things should be a catalyst to help one serve Hashem properly. If one thinks before eating breakfast, drinking a coffee or taking a nap bein hasedorim that they are doing it to serve Hashem better, then all those actions become mitzvos.

Another proof to this is in אורח חיים ס' עאה, where the משנה ברורה says that a person who is digging a grave is פטור from saying שמע שמע, even when he is taking a short break. Since that break is enabling him to continue digging with more strength, the break is considered a מצוה. From these examples we see that from having the proper intentions we can transform our entire life into one of complete עבודת ה'. By having the goal of serving Hashem in mind when we are doing the regular things we do every single day, we will always remember Hashem and strive to be the best עבד ה' that we can be.

A PITCH FOR MOM

by R' Yochanan Zweig

"... and he pitched his tent..." (12:8)

The verse records that Avraham pitched his tent using the pronominal suffix "hay" instead of "vav" in the Hebrew word "ohalo" – "his tent". This allows the word to be read as "ohalah" – "her tent". The Midrash notes that this teaches us that Avraham honored his wife by pitching her tent first. Why is Avraham's honor of his wife being taught at this particular juncture? Furthermore, why is this message pointed out specifically in reference to pitching her tent? Finally, why does the Torah teach this message in a veiled manner rather than clearly stating "He pitched her tent"?

One of the greatest causes for the proliferation of dysfunctional families in modern times is the neglect of roles within the family unit that are crucial to its well-being. In particular, downplaying the woman's role as a mother has led to devastating consequences for the raising of children. Succumbing to societal pressures, women earn respect in accordance with their business acumen and bread-winning capacity. A woman's ability to achieve success in the outside world has become the only outlet for her sense of self-expression.

The Torah is teaching us the antidote for this insidious malady that has crept into our lives. The verse prior to Avraham pitching Sarah's tent records

that Avraham built an altar to Hashem who appeared to him. Rashi comments that this altar was a display of gratitude for being notified by Hashem that he was to become a father. When he left for Eretz Yisroel, Avraham was promised that a great nation would stem from him. The reiteration of this notion implies that fatherhood was imminent. Since Sarah was Avraham's only wife at the time, he understood that she would be the mother of his children, the source of his continuity. Until that point Avraham and Sarah had equal roles; Avraham proselytized the men and Sarah the women. With the knowledge that she was to become the mother of his children, Avraham's entire focus regarding her changed. Her tent became his tent. The Torah reflects this change by spelling the word which refers to his tent as if it were her tent. Avraham showed Sarah that the most important role she plays and therefore the role for which she deserves the ultimate respect is that of motherhood.

If men want their wives to assume the mantle of motherhood with all of its responsibilities, they must deliver a clear message regarding the degree to which they respect and appreciate the importance and difficulty of that role. Conversely, if a man emphasizes aspects which accentuate his wife's role as a wife, such as looking her best at all times, rather than accentuating her adeptness in caring for the children,

he becomes the source of the problem. Every woman is aware that the most strenuous role she will fulfill in life is that of a mother. If a woman does not receive encouragement and acknowledgement from her husband for this undertaking, she will look elsewhere for her self-expression.

This message is driven home by our Patriarch, Avraham. Realizing that Sarah will assume the mantle of motherhood, he shows her that there is nothing more meaningful to him than the role which she is soon to fulfill.

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WHAT'S THE HALACHA?

by R' Azi Deutsch

Shchunas L'Ilyu Nishmas?

The following Shailah was brought to Rav Yaakov Kamenetsky Zatzal:

(L'zecher Nishmas The Rosh Hayeshiva R' Nossen Tzvi ben Eliyahu Meir Finkel Zatzal-Yahrtzeit was this past week)

Is there an inyan to call a City/Neighborhood/ Shchunah in Eretz Yisroel for a Niftar like after a Gadol?

הסתכלות בהלכה חלק א'

מאת הרב שליט"א

The משלי in פסוק בבא בתרא דף נז: in גמרא:

ועוצם עיניו מראות ברע - א"ר חייא בר אבא: זה שאין מסתכל בנשים בשעה שעומדות על הכביסה. היכי דמי? אי דאיכא דרכא אחרייתא, רשע הוא! אי דליכא דרכא אחרייתא, אנוס הוא! לעולם דליכא דרכא אחרייתא, ואפ"ה מיבעי ליה למינס נפשיה.

Meaning the גמרא asks what are we talking about if he had no other way he is an אנוס, and if he did have another way he is a רשע? Explains the רשב"ם; that if he had another way to go and he went that way AND HE CLOSED HIS EYES and he didn't look, still the גמרא calls him a רשע. Why? Because he should not bring himself close to an עבירה. Similarly, the מהרש"א says that he intended for an עבירה and is called a רשע even though he closed his eyes.

The רמב"ם says regarding a נזיר that he can't walk around a vineyard because it brings the איסור closer to him and he shouldn't bring himself into a situation of מכשול.

All this was when there was another way to walk. What about if there was no other way to go, ליכא דרכא אחרינה, If there is no other way to go you are an אנוס; so then why does he need to close his eyes, why can't he walk regularly, and if he happens to see something he will be called an אנוס? Says the רשב"ם, we can learn from the fact that the גמרא brings a פסוק to praise one who closed his eyes even though you are an אנוס!

What are some examples of ליכא דרכא אחרינה?

-there is no other way to go

-you can't get what you need elsewhere e.g. a doctor or office or store

-it will take much longer to get there

-it is a much bigger טירחא

-you will take a loss or have to pay more

So all these reasons need to be evaluated in each case alone because sometimes it is a legitimate excuse and sometimes not really and we need to know what is called a loss of money or what is called a big טירחא or out of the way.

The חפץ חיים and others explain; why we are more מחמיר here than with other איסורים why do we have such הרחקות that you have to detour etc. as opposed to, if you bump into the איסור then you will deal with it. The חפץ חיים says that if one is sitting in a group of רעוע and one hears לשון הרע you can close your ears or distract yourself, but with regards to עריות we are דבעריות מפני שנפשו של אדם מחמדת וצריך להחמיר. Why? "מחמיר יותר" Because people are drawn to עריות we have to be more מחמיר with the איסור of theסתכלות than with all other איסורים.

Reb Moshe has a תשובה where he discusses this matter and he asks the following question: why is there an excuse of אחרינה, if it is איסור there is no excuse? He explains that since here it is only a חשש that one will come to a הרהור, we can safely assume that if he has no other way to go that he will distract himself and not be עובר anything, but R' Moshe says, if one doesn't really need to go that way then he cannot be דעת that he will be able to be in control of his יצר הרע and Reb Moshe continues on and is very מחמיר in this matter as we will see in future שיעורים IY"H.