

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 כי תשא

זמנים לשבת

5:02pm (40 mins before שקיעה)	הדלקת נרות
5:27pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
6:12pm	מעריב
8:05am	שחרית
8:35am	שוקן עד
8:53am	סוף זמן קריאת שמע
4:48pm	מנחה
6:18pm (35 mins after שקיעה)	מעריב

There's no weekday davening for now.

שיעורים

The Rav שליט"א will be speaking Friday night between קבלת שבת and מעריב.

The Rav שליט"א will be giving a shiur on Sefer Hachinuch shabbos morning 20 minutes before shacharis.

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

The Rav שליט"א will give a 15 minutes shiur following mincha.

The Rav will be giving a woman's shiur this Monday night at 8:30 in his home for women on: "Everything You Need To Know For Pesach". The shiur will also be available on Zoom.

ID: 820 7348 8900 Password: shiur

Men are invited to tune in, but are requested to hold their questions.

The Rav can be reached from 9:00-9:30 am, 1:00-3:00 pm and 7:00-8:00 pm. Shailos may be left in the Rav's mailbox or in the electric box outside the Rav's apartment.

The shul has the zchus to announce that Rav Avishay Orlansky is available to take shailos for the kehila if one cannot reach the Rav. His cell is 054-841-6161

The Rav's Address:
Mevo Timna 6 apt 8
Cell: 054-840-4152
Home: 02-581-4363

בין בין אדם למקום לבין אדם לחברו

by Anonymous

notes in פרק ל"א פסוק י"ח, when Hashem gives the לחות to Moshe Rabeinu it's spelled לחת, missing a Vuv. Without a vuv it sounds like there was only one לחות, but the פסוק clearly states there were two. (דבק טוב). רש"י explains that the Torah is coming to teach one that both of the לחות were the same size. The question is what is the point of the Torah coming to teach us this? What does the Torah want us to know? Who cares that they were both the same size?

To answer the question we can ask further, the first לחות contained the first five of the עשרת הדברות which had a lot more words than the second לחות. Why would they then be the same size?

If the לחות would not be the same size then a person might look and say that the first, bigger לחות, bigger than second, which contains בין אדם למקום is more important than the second, smaller לחות which contain לחברו. Therefore Hashem made both לחות the same size so that a person would not make such a mistake and he would know that בין אדם לחברו is just as important as בין אדם למקום.

A story is told of a rich man in a shtetl in Europe who was crying bitter tears during Tefilas Zakah about how worthless he is in front of Hashem. The next day the rich man walked into shul and a poor man was sitting in his seat. The rich man got very angry and started screaming at the poor man to get out of his seat. Someone who had seen this same rich man on Yom Kippur came over to him and asked him, "I saw how much you were crying yesterday and professing how worthless you are to Hashem, but today you are screaming at this man for sitting in your seat". The rich man responded "To Hashem I am worthless, just like this poor man is to me!"

WHEN DO THE ENDS JUSTIFY THE MEANS?

By Rabbi Herschel Schachter

According to the tradition of the *Gemorah* (Gittin 60a), towards the end of this week's *parsha* (*Shemos* 34:27) Hashem told Moshe *Rabbeinu* that he is giving the Jewish people a Torah *Shebichsav* and a Torah *Shebaal Peh*, and the covenant with the Jewish people will be based on the Torah *Shebaal Peh*. When Yehoshua Bin Nun led the Jewish people into *Eretz Yisroel*, Hashem instructed him to make the written Torah available for all the nations of the world in different languages. The Torah *Shebaal Peh*, however, is not supposed to be available to others; it is only for the Jewish people. The same *possuk* also implies that the written Torah should not be recited from memory, rather it should only be read from a *sefer*. Similarly, the oral Torah may not be read from a *sefer* and must be recited by heart.

The *baalei haTosafos* (*Temurah* 14b) raise the question that our practice often seems to go against this *halacha*; we recite many passages from the *chumash* by heart. For example, we recite *Shema*, *Oz Yoshev*, and *Vayichulu* by heart. *Tosafos* explains that this *halacha* only applies to a *ba'al koreh*, who may not recite *kerias haTorah* by heart when he is reading on behalf of the *tzibbur*. Based on this interpretation of the *Tosafos*, the students of the Vilna Gaon (quoted in the *sefer Shulchan Hakriya*) said that if the person reciting the *haftorah* is reading from a printed *chumash* and not from a *klaf* which contains the entire *sefer* from which the *haftorah* is taken, then the congregants in the *shul* should say the *haftorah* along with him. Reading from a printed *Tanach* is considered *baal peh* and one may not be *motzi* others with a *keriya baal peh*. The same

is true regarding writing down the Torah *Shebaal Peh*. The Rambam writes in the introduction to his commentary on *Mishnayos* that in every generation the *chachomim* would write «*megilas setorim*», private notes of *halachos* of the Torah *Shebaal Peh*, to make sure that they don't forget them. The *halacha* derived from the *possuk* at the end of this week's *parsha* means that when a rebbe is giving a *shiur* and transmitting Torah *Shebaal Peh* to others, the *shiur* should not be based on reading a text, rather it should be delivered orally.

The *Gemorah* says that nowadays we are all in violation of this *halacha*. It is generally assumed that the *Mishnayos* were written down in the days of Ravina and Rav Ashi and from that time on were no longer recited orally but were taught by reading from a text. Many years later, during the period of the *gaonim*, the *Gemorah* was written down and from that time on *Gemorah* has been taught by reading from a text. The *Gemorah* (*Temurah* 14B) bases this practice on the *possuk* (*Tehillim* 119) that we are permitted to violate the Torah if we do it *lesheim Shomayim*. The *Mishna* (*Brochos* 54a) has several other *heterim* based on the same *possuk* in *Tehillim*, and Rashi there explains that the *possuk* does not mean to say that one can outright violate a *din* of the Torah, rather it merely means that we permit one to do something that appears to be prohibited.

In very rare instances we recommend that one violate the laws of the Torah based on a different principle, not derived from this *possuk*, which is referred to as *chatei bishvil shetizke*, roughly

translated as, «the ends justify the means». Every legal system provides for such a clause in rare instances. For example: if a woman is in labor at three o'clock in the morning, the police will encourage her husband to drive through the red lights to get to the hospital. Or, if the woman is having a baby on Shabbos, the *halacha* will permit her husband to drive her to the hospital on Shabbos. However, we would not permit one to steal from others in order to support a yeshiva. The permissibility of a given act depends on which end will be achieved and which means will be used to achieve it.

How can we understand that the teaching of the *Mishnayos* in the *Gemorah* from a written text is merely something that appears to be prohibited? Isn't it something that is outright against the *halacha*? Rav Ovadia Yosef (in his *teshuvos*) quotes the following explanation from the *Sefer Yereiyim*: The *Chachomim* never meant to say that one is violating an *aveira* if he teaches Torah *Shebaal Peh* to others from a written text. Rather the *Chachomim* were saying that the *mitzvah beshleimusa* of teaching Torah to others can only be fulfilled if you teach it orally. If one transmits Torah *Shebaal Peh* from a text he is only fulfilling the *mitzvah* in an incomplete manner. So when the *Chachomim* recorded the *Mishnayos* and the *Gemorah* to serve as the text for the later generations, no *aveira* was violated but it is only that we are fulfilling the *mitzvah* of *talmud Torah shelo beshleimusa*.

Reprinted from http://torahweb.org/torah/2018/parsha/rsch_kisisa.html

THE JOY OF LEARNING

By Rabbi Yonasan Sacks

Commenting on the verse «*ve'asu Aron*», the Ramban says that building the *aron* is its own *mitzvah*. The Ramban points out that when the Torah uses the plural form in commanding a *mitzva*, it is indicating that the *mitzva* is incumbent upon individuals.

How is the commandment of *ve'asu Aron* fulfilled? The Ramban suggests three possibilities. Either he can donate materials, participate physically in building the *aron*, or «*sheyechavnu ladavar*» - having the appropriate intentions represented by the *aron*. If a person has the proper passion and intensity in studying the Torah, and recognizes its primacy, he is fulfilling this aspect. The Ramban writes in *Parshas VaYakhel* that the Torah describes the people who contributed to the building of the *Mishkan* as those who were «*nesa'o libo*», those who were inspired. Where does one see that a measure of inspiration was necessary to be involved in the building of the *Mishkan*? The Ramban points out that if a person wants to build a magnificent edifice for G-d, one would normally look for experienced workers to build it. The

Jewish people had no training, no experience, and no resume. How can an untrained laborer build such a stunning structure? Apparently, inspiration and dedication can overcome even objective difficulty. If a person is motivated and acts with effort, he can accomplish building the *Mishkan*, as the verse in *Divrei HaYamim* says, «*VaYigba Libo BeDarkei Hashem*» («and his heart was elevated in the ways of G-d»).

Sometimes, when studying Torah, one can fall into moments of despair. The Torah is so vast - how can one continue to acquire more Torah knowledge? Recalling and being proficient in past materials learnt is difficult enough, let alone achieving mastery of the entire Torah. The answer is that when a person is inspired, and has the proper passion, this can be accomplished.

The *Sefer HaChinuch* writes that *birchas haTorah* and *birchas hamazon* are both blessings of thanks, but with one major difference between the two. Whereas one cannot make a blessing of thanks on food until finishing eating and being satiated, one must make a blessing of thanks on

learning Torah even before commencing to learn. This is because one must realize the splendor and privilege of studying Torah before actually doing so.

The *Gemara* in *Nedarim* (81) comments that the reason the land of Israel was destroyed was because they did not say *birchas haTorah* before studying Torah. The Elgei Tal writes in his introduction that many *bnei Torah* make the mistake of thinking that the process of maintaining concentration and achieving *hasmada* is an excruciating one. In fact, he writes, quite the opposite should be true - the study of Torah must be something accompanied by enjoyment. When *Tosfos* says that the blessing of *la'asok bedivrei Torah* is connected to the phrase *veha'arev na* - make pleasant - by a *vav*, and is therefore one blessing, that is not just by way of teaching us a *halacha* in *bracha hasmucha lechaverta*, but also teaching a life lesson in how to relate to the study of Torah.

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