



# 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 קדושים-אמור

### זמנים לשבת

5:36pm (15 mins before פליג)	Early Shabbos
6:35pm (40 mins before שקיעה)	הדלקת נרות
7:00pm (25 mins after הדליג)	מנחה וקבלת שבת
7:45pm	מעריב
8:30am	שחרית
9:00am	שוכן עד
9:16am	סוף זמן קריאת שמע
6:15pm	מנחה
7:51pm (35 mins after שקיעה)	מעריב

### זמנים לימות השבוע

7:30am	שחרית
7:15am	בה"ב

### 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 seder in Shviis with מראה מקומות followed by a shiur from the Rav before Mincha.

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

## MAKE YOUR TIME COUNT

By R' Areyeh Soroka

I always enjoy the titles that different lecturers will come up for their shiurim, hoping to catch people's eyes and pique their interest. Some more memorable ones are scheduled for shavuos night at 3 AM, like "Let's Cut to the Cheese: Why are We Eating Milchigs Anyway?" and titles of lectures for women in Eretz Yisroel such as The Rebetzin Wears Prada. Then there are the seasonal shiurim: Chanukah shiurim are about reigniting the fire and finding light in the darkness. Purim shiurim are about taking off the mask and inebriation. Pesach titles are about feeling free while slaving away etc. And then come the sefira shiurim - they are centered on 'making the counting count'. But what is the counting all about indeed? The חינוך explains at length that the count of the days between פסח and שבועות is to ingrain in ourselves the excitement and anticipation for מתן תורה - the ultimate goal of יציאת מצרים. He writes further that it is for this reason that we enumerate the days of sefira that have already passed instead of counting the remaining days. He compares this to a slave counting the days until his eventual freedom. These words are exceedingly troubling and seemingly counterintuitive. Ask any kid who is waiting for school to be over in the summer if he the days he spent in class or the remaining days on the school calendar. I'll guarantee you that he'll respond with the latter. The same is true for any event we anticipate and look forward to- we are always counting down, not up. So why are we counting the days already passed of sefiras haomer and not the days remaining until kabalas hatorah?

I heard an insightful explanation from my Rosh Yeshiva Rav Meir Stern shlit"א. He related that his own Rosh Yeshiva Rav Aharon Kotler zt"l, was similarly bothered by a pasuk in parshas Vayetzzei, when the torah relates the story of Yaakov Avinu laboring for seven years in order to marry Rachel. "ויהיו בעיניו כימים אחדים באהבתו אותה", the years were in his eyes like short days. Rav Aharon asked that this would seem counter logic, wouldn't the opposite be true? Doesn't time drag on when we anticipate and look forward to something happening? Why would time go quick if he truly loved Rachel and awaited their eventual marriage? On the contrary, it would feel like ages... Rav Aharon explained that Yaakov Avinu's engagement period differed greatly from any engagement we are used to. In fact, his whole perception of time was nothing like our perception. When we anticipate and await an occasion, the time before us is an obstacle, a barrier between where one is holding now and his the fulfilment of his dream. When a chosson or kallah have a countdown to their wedding, they are conveying excitement for that day, as well as their disappointment that they are forced to wait until then. The time between is just in the way. However, Yaakov Avinu didn't see his seven years of work as a hindrance or obstacle. Rather, he saw it as a time of opportunity. He understood that he had a specific avodah for the ensuing years that would prepare him for the monumental task of fathering the Shevatim and building Klal Yisroel. Thus, the time until he would marry Rachel was no annoyance, rather it was כימים אחדים for they were days of intense shteiging. This is the pshat in the Chinuch as well, the days of Sefira are no mere waiting period before Matan Torah. They are days of preparation, days to work on the התורה מ"ח קניני התורה and various other avodos. Therefore, we do not count down the days remaining until matan torah, rather we reflect on the days that have passed, and relish the avoda that we have already done in preparation for Matan Torah. Like the slave who has a predetermined amount of work to accomplish before he is set free, he keeps count of how much he has since finished, we too have our work cut out for us before we can approach that lofty day and must have an accounting of where we are holding.

I think that this lesson of Sefiras Haomer, to make the days count, and each day is an opportunity for growth, is not exclusive to this period. It is one of the most important yesodos of yidishkeit. Our vernacular is replete with expressions negating time's value. Killing time. Wasting time. Passing time. Buying time. Biding time. Doing time. These expressions treat time as a nuisance when it is in fact our most precious commodity. I believe the Chofetz Chaim once commented that killing time is really killing yourself. We were sent down to this world to complete a mission, and to spend our time growing in our avodas hashem. Our time is our opportunity.

שבג שמו!

# THE FRIENDLY TEACHER

By Rabbi Yochanan Zweig

“...you shall love your fellow as yourself...” (19:18)

There appears to be a contradiction between two Mishnayos in Pirkei Avos. In the second chapter we are enjoined to afford our friends the same honor we afford ourselves. In the fourth chapter however, we discover that the honor that we must have for our friends equals that of the honor we afford our teachers. To assume that this is a Tannaic dispute is a difficult position to maintain for if there were divergent opinions they would have been recorded side by side in the same Mishna. How do we reconcile the apparent contradiction?

The position requiring us to respect a friend with the same intensity as we would our teacher is apparently refuted by a verse in this week's parsha. The Torah commands “v'ahavta l'reiyacha kamocho” – “you shall love your friend as yourself”. Clearly the

emphasis is “as yourself” not greater than yourself. If so, why does the Mishna in the fourth chapter require that the honor afforded to a friend be equal to that of a teacher, which is presumably greater than the honor a person expects for himself?

The Rambam cites Aristotle who defines different levels of friendship. During his lifetime, a person may have many friends. The most common type are friends with whom a person shares experiences; although he may enjoy their company, a person still maintains a facade, unwilling to present his vulnerabilities to them for fear that they may use this information against him. This form of relationship is defined by the Rambam as “ahavas hato'eles” – “a friendship based upon shared convenience”. Very rarely do we find a friend in whom we place our complete trust and to whom we are willing to let down our guard

and share our insecurities. This only occurs if we sense that this friend is completely dedicated to our growth and his actions are motivated by his concern for our best interests.

There is no contradiction between the two Mishnayos. They are identifying different relationships. We must treat a friend with whom we share experiences with the same level of respect that we would afford ourselves. It is this form of friend whom we are commanded by the Torah to make an effort to love, to take the relationship to a higher level than one of convenience. The second Mishna is referring to the friend who is dedicated to our growth. This type of friend must be afforded the respect that one would a teacher.

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## BE CAREFUL!

By Rabbi Hershel Schachter

The concluding passuk in Parshas Acharei Mos warns us to be careful not to violate any of the instructions of the Torah. The Gemara (Yevamos 21b) understood this passuk with an additional level of interpretation: we should add a “protective fence” around the Torah laws in order see to it that we do not violate any Torah prohibitions. The opening Mishna in Pirkei Avos quotes that this was one of the three mottos of the Anshei Kenesses Hagedolah.

It is well known that most of the rabbinical gezeiros were introduced during the period of the Second Temple. The Gemara (Rosh Hashana 29b) originally raised the possibility that not blowing the shofar when Rosh Hashana falls out on Shabbos might be a Biblical law. Rosh Hashana is sometimes described in the Chumash as a day of blowing shofar, and sometimes is described as “zichron teruah - a day on which we speak about the shofar.” The Gemara originally thought that when Rosh Hashana falls out on Shabbos we only speak about shofar without actually blowing it. Then the Gemara backs out and concludes that the halacha of not blowing the shofar on Shabbos is rabbinic. (We are concerned that perhaps someone will forget and carry his shofar into the street on Shabbos.) Once the gemara comes to the conclusion that this din is only derabanan, how do we deal with the apparent discrepancy between the two pesukim describing Rosh Hashana as both a day of blowing shofar as well as a day of merely speaking about the shofar? The gemara never gives an alternate explanation

to this apparent contradiction. One of the earlier achronim suggested that although this din is only rabbinic in origin, the Chumash is alluding to it because this gezeira d'rabanen existed already at the time the Chumash was written; Moshe Rabbeinu was the one who initiated it!

The Ba'al Hatanya in his collection of droshos for Rosh Hashana rejects this idea. He writes that it is well known that most of the gezeiros d'rabanen were instituted during the period of the second Beis Hamikdash. Based on kaballah sources he develops the idea that when the Jewish people have an independent Jewish government we are less concerned about the soton getting us to sin. During the period of the first Beis Hamikdash there was always a Jewish government. The Anshei Kenesses Hagedolah was a body that consisted of one hundred and twenty talmedei chachomim which was founded at the beginning of the second Beis Hamikdash. Because for several centuries (until the rebellion of the chashmonaim) there was no independent Jewish government, they felt it was imperative to introduce many seyagim and harchokas.

Many have the attitude that it is not necessary, and perhaps even improper, to introduce additional gezeiros today. They reason that whatever the rabbis of the Talmud did not prohibit is permitted and ought to remain so. The Mesilas Yesharim does not agree with this position. He assumes that this concluding passuk in parshas Acharei Mos is not directed only to the beis din hagdol or the rabbis of the

Talmud, rather it is addressing each and every Jew! Whoever senses that he runs the risk of violating a Torah prohibition ought to accept upon himself a seyag to distance himself from the potential violation. The gezeiros recorded in the Talmud were intended for all Jews in all generations and in all societies. But if one senses that due to his profession, his society, etc. he particularly is at risk of violating some prohibition, he is instructed by the Torah to introduce some personal harchoka.

The rishonim point out that there was no concern of bal tosf in introducing all of the seyagim d'rabanen since the Torah itself encouraged us to do so. However, if the chachomim would add a gezeira l'gezeira, being concerned for the risk that someone may mistakenly violate a rabbinic law, since this was not warranted by the Torah, this would pose a problem of bal tosf (Pri Megadim.) To introduce a gezeira you must sense a significant need. If the risk of violating a Biblical prohibition is far-fetched, we assume that the rabanan have no right to introduce a gezeira because of a milsa d'lo she'chi'ach. Similarly, the concern that someone may violate a rabbinic prohibition is considered insufficient cause to introduce a gezeira. Even if there is concern that one will fail to fulfill a Biblical mitzvah, but not that he will violate a Biblical prohibition, the Pri Megadim quotes Tosafos' interpretation (Menachos 68b s.v. v'ha kesiv) that this too is insufficient cause to introduce a gezeira, and such a gezeira would constitute a violation of bal tosf.