



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 שמיני

זמנים לשבת

5:29pm (15 mins before פליג)	Early Shabbos
6:25pm (40 mins before שקיעה)	הדלקת נרות
6:50pm (25 mins after הדליג)	מנחה וקבלת שבת
7:35pm	מעריב
8:30am	שחרית
9:00am	שוקן עד
9:26am	סוף זמן קריאת שמע
6:11pm	מנחה
7:41pm (35 mins after שקיעה)	מעריב

זמנים לימות השבוע

7:30am	שחרית
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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.

Mazel Tov

R' Chaim Dovid and Racheli Kasirer on the birth of their baby boy!
The Shalom Zachor will iy"h be this Friday night in Ramat Hagolan 6.

שבג אום
ואובס אוב!

STAYING CONNECTED!

By R' Eli Ribiat

ויקרא ט'-כג' ויבא משה ואהרן אל אהל מועד ויצאו ויברכו את העם וירא כבוד ה' אל כל העם. The reason for this bracha was the fact that there was no המילואים during the השראת השכינה and ויהי נועם ויהי נועם. The reason for this bracha was the fact that there was no המילואים during the השראת השכינה and ויהי נועם ויהי נועם. The reason for this bracha was the fact that there was no המילואים during the השראת השכינה and ויהי נועם ויהי נועם. The reason for this bracha was the fact that there was no המילואים during the השראת השכינה and ויהי נועם ויהי נועם.

Let us examine the ברכה. The first part was נועם ויהי נועם, which appears at the end of פרק צ'. The entire perek is discussing Hashem's greatness, and a person's הנכונה towards him, and culminates with the בקשה ויהי ויהי. This is a supplication from Hashem for success in the physical action of the mitzvot we do, that Hashem should be משפיע the Mitzva is coming to accomplish (יסושה"ע). In the second part of the Bracha we see this clearly as well יסושה"ע, may Hashem rest his Shechina on the results of your hands - exactly the idea expressed in the first part.

But we still have not answered the question, why was the Bracha needed at all? We can find the answer through Rashi in בראשית. The posuk says ויבא אדם ויגו' ויבא אדם ויגו' are an explanation for כי לא המטיר, that before Adam was created there was no one to appreciate rain and therefore Hashem did not send rain. However, Rashi continues, when Adam was created and recognized the necessity for rain, he was מתפלל for rain, and Hashem sent rain. Again, we have the same question, if all that was missing was someone to appreciate rain, as soon as Adam was created it should have rained, why did Adam need to daven first, and only then did it rain?

We see from both these places, that even if something is supposed to come, and everything was set up properly for it to come, Hashem will not send it until the recipient davens for it first. But why is this? After all Hashem is the ultimate מרחם and wouldn't any father give his child something they need without being asked, even more so the אב הרחמן?! The תפילה explains that the main purpose of תפילה is to ensure that a person remains connected to Hashem even in regard to his physical and worldly needs, thereby keeping his relationship with Hashem strong even as he is involved in השתדלות, the effort that he puts forth for his physical needs, a time likely for the relationship to weaken as he can mistakenly assume that it is purely the result of his work that is bringing him success. This means, that the fundamental idea of תפילה is to develop and strengthen his personal קשר with the אדון הכל. It is now easy to understand what a טובה Hashem did for us by creating the above system, since we cannot get anything - even after putting all the pieces in place without going to Hashem to ask for it - we remain constantly in touch with him.

We find this idea in many other parts of עבודת ה', with many unique systems and actions that are there for this purpose - to strengthen a person's connection to Hashem. One of the many examples is ספירת העומר. The רמב"ן (ויקרא כג-לו') compares the days of Sefira, חול המועד, that essentially are connecting פסח and שבועות. The concept of a continuous יום טוב is קדושה of השפעה that the יו"ט brings, as explained by the רמב"ן (שם). The Ramban is telling us, that the days of Sefira have an added קדושה to them, through which a person is able to prepare himself for שבועות which is the day of תורה.

In other words, Hashem gave us the system of sefira as an opportunity to utilize these days of קדושה as a סולם to raise himself up, by beginning with Pesach and continuing until he is on a דרגה when he gets to שבועות!

But how are these days able to help a person reach this level? The רמב"ן (שמות כג-ד') explains further, that the idea of the שלש רגלים is to recognize that all we have is from Hashem, and that is the foundation of the Mitzva לרגל ה'. The days of יו"ט are a time for a person to focus on תפילה, and to give הודעה to Hashem for everything he has. This is the same exact idea as תפילה, strengthening his connection to Hashem by realizing that everything is from Hashem, but in this case through another dimension - by having days dedicated to thinking about Hashem on יו"ט through לרגל ה', and during the days between Pesach and Shavuos, through counting Sefiras Haomer. The added קדושה during this time makes the growth within reach, as there is more סייעתא דשמיא on the days of יום טוב and חול המועד. This is another one of the many systems Hashem created for us to enable us to connect with him.

May we all be able to reach the דרגה of קבלת התורה during these days of opportunity.

Chizuk in Kedushas Bais Haknesses

THE מִי שְׁבֵרָךְ FOR SILENCE

By Rav Dr. Joseph Breur זצ"ל

"He who has blessed our forefathers, Avrohom, Yitzchok and Ya'akov, Moshe, Aharon, Dovid and Shlomo – may He bless him who guards his lips and neither speaks during the Tefillo and K'rias HaToro nor indulges in loose talk. All blessings of Toro and Prophets may come upon him; may he have healthy and upright children; may he inherit both worlds: the good of this world and the perfection of the future world, Amen."

This מִי שְׁבֵרָךְ was written by the great תוספות י"ט three hundred years ago, with the proviso that it should be read each Shabbos in all synagogues. This must puzzle the probing reader. Evidently, there was no need to compose a special מִי שְׁבֵרָךְ for honesty in business dealings, truthfulness, or conscientiousness in keeping the marriage or dietary laws. Why, then, the need of public recognition of dignified conduct in the House of God? Even if the Shulchon Oruch were not to demand such conduct with all earnestness at its command; even if it were not to condemn the violation of dignified conduct in the synagogue as a severe transgression – would not the most elementary sense of decency cause us to avoid scrupulously all talking during the Tefillo and K'rias HaToro, which is abominable desecration of the Tefillo and the sacred site of worship? There must have been good reason for the great teacher of the law to move him to ordain this מִי שְׁבֵרָךְ. The undignified talk in the synagogue, strictly prohibited by Toro law, seems to have been an old evil that, unfortunately, continues into our own times.

So-called Reform Judaism has managed to erase this evil with commendable energy. However, at the same time it has thoroughly erased the sacred, precious heritage of the fathers and mothers of our people and used this occasion to put an end to the

contemptible "Judenschul". There is, in any case, no talking in the Reform synagogue; "devotion and dedication" prevail there. It is not that the Reform rabbis possess more power than the Great of our people, but this "reform" corresponded admirably with the feelings of their followers. Henceforth, there was to be no more cause to be ashamed before the Christian church. While the devotees of the Reform temples may feel the same appetite for talking as their Orthodox brethren, they can surely be expected to be doubly disciplined in the synagogue, because their religious life is more or less confined to the synagogue. Why not, after all, bring a small, inexpensive sacrifice to the religion!

Regrettable as it may be that the important rules regulating conduct during the Divine worship were not generally obeyed in times gone by, there is an explanation for this puzzling negligence, which, while it may not serve as an excuse, will at least help us to understand its background. Our ancestors did not seek God only in the synagogue. In the light of true Judaism, they attained Divine proximity in their homes and business activities by virtue of a life that assumed the character of a continuous service of God. Thus it came that they felt "at home" in the synagogue. Moreover, for many the synagogue offered the only opportunity to get together, and thus the ground was laid that led to conduct unbecoming the dignity of the surroundings.

That our rabbinical leaders were deeply concerned with this state of affairs is borne out by the fact that the above-mentioned מִי שְׁבֵרָךְ was introduced by the תוספות י"ט because of his deep-rooted fear that the cruel slaughter of hundreds of thousands of his contemporary fellow-Jews in Poland might have been related to the desecration of Houses of Worship by loose

talk! Alas, our own time offers more than enough ground for self-reflection on this sad subject.

Let us preserve our "Judenschul," with all the precious values it bears to us. We need not look to the church or to our Toro-estranged brethren in order to learn the importance of dignified conduct during the Divine services. To us, all that matters is that the same Law demanding such conduct also shapes the entire scope of our Jewish lives.

Consider this: The more serious the demand of dignified conduct in the synagogue appears in the light of the Toro law, the larger looms the responsibility for each of us, especially in our days, who violates this rule. All we achieve is that we discredit our "Judenschul" in eyes of our gentile fellow-citizens, and we give those who indulge in open warfare with the Shulchon Oruch cause to the – not quite justified – criticism that we, ourselves, do not follow the Shulchon Oruch. "And they call themselves 'Orthodox'!..." *Would this not God forbid, result in tragic Chillul Hashem?* (Cf. שו"ת א"ח ס' ל"א)

The מִי שְׁבֵרָךְ for silence has not taken root in its original form [to be said each Shabbos] because of the probability that poor conduct in the synagogue might merely be a passing phase. However, the מִי שְׁבֵרָךְ that is said on Shabbos, bestowing blessing on the congregation, includes this significant hint in the following words: "May God bless all those who dedicate the synagogues only for prayer and enter them in order to pray."

It is a sad commentary on our times that putting stress on the sole purpose of the synagogue – prayer and Divine service – seems to be necessary even in our days.

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GOOD ENOUGH TO EAT

By Rabbi Yochanan Zweig

"For distinguishing between the impure and the pure and between the creatures that may be eaten and the creatures that may not be eaten" (11:47)

At the end of the parsha we are commanded to distinguish between the animals that may be eaten and those that may not. Careful analysis of the Hebrew text reveals that the verse lacks parallel structure. The expression used to refer to the animals which may be eaten is "hachaya hane'echeles", for which the expression with parallel structure would be "hachaya asher ainena ne'echeles" – "the animals which may not be eaten." However, the Torah uses the expression "hachaya asher lo sayachel" to refer to the animals which may not be eaten. Why does the Torah not use the expression with parallel structure?

The Rambam in his introduction to Pirkei Avos poses the following question: Which is a higher service

of Hashem, one who by nature does not have the desire to violate the precepts, or one who struggles with the desire, finally conquering his evil inclination, and does the will of Hashem? The Rambam comes to the following conclusion: In the Torah we find two categories of precepts. There are those which, by nature, we sense the obligation to uphold them. We understand that violating them would mean doing something intrinsically wrong, i.e. murder, theft, and adultery. The second category of precepts includes those which we would have no inkling of their prohibitive nature, were it not for Hashem having restricted us from doing them, i.e. the dietary laws, and shaatnez. Concerning those that we identify as being intrinsically wrong, the Torah obligates us not to desire to do them. The soul that adheres to these precepts, but desires to violate them is defective. Concerning those with which we do not associate an intrinsic wrong, the

higher level of adherence is desiring to violate them, but restraining ourselves only because Hashem commands us to do so.

The verb "ne'echeles" – "may be eaten" is a passive participle which in the context of the verse functions as an adjective. This adjective defines the nature of the animal, i.e. it is edible. "Lo sayachel" is a verb which attaches an action to the object, but does not define the object itself, i.e. it may not be eaten, not that it is inedible. If the expression "ainena ne'echeles" would have been used, it would have defined non-kosher as inedible. The Torah is careful in its choice of words to relay the message that non-kosher does not mean abhorrent and inedible, rather, as the Rambam explains, something desirable but nonetheless prohibited.

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הלכות ספירת העומר

מאת הרב שליט"א

1. The Mitzvah of Sefiras Ha'omer

1.1) There is a discussion in the *Rishonim* regarding the current status of the *mitzvah* of *sefiras ha'omer*. Some hold that even today it is a *mitzvah* from the Torah. However, many hold that nowadays *Sefiras Ha'omer* is a *rabbinic* decree. Most *poskim* concur with the latter opinion.

1.2) There are two basic reasons given for why *Chazal* instituted this *mitzvah*; to remind ourselves of the counting that was done in the times of the *Beis Hamikdash* in between the *korban ha'omer* and the *korban* of the *shtei halechem*. Or the purpose is to count from when we left *Mitzrayim* until *Kabolas Hatorah*.

1.3) Being that the *mitzvah* of *Sefiras Ha'omer* is constrained to a time (i.e. nighttime) women are exempt from this *mitzvah*. If a woman sets up a system ensuring that she will not forget to count, then she may count with a *bracha*.

1.4) From a half an hour before the time to count *Omer* it is prohibited to eat a meal. One who wishes to eat at this time must set a reminder for *Sefiras Ha'omer*.

1.5) One who has a set *minyán* for *mariv* at which he *davens* every night may sit down to eat a meal before his *minyán*.

1.6) Some have the *minhag* not to do *מלאכה* from *שקיעה* until after they count the *Omer*.

1.7) Care should be taken to count the *Omer* with a *minyán*. One who came late to *mariv*, and joined the *minyán* for *שמונה עשרה* and is planning to say *krias sh'ma* afterwards, should first say *krias sh'ma*, unless there is a chance he will forget to count the *Omer*.

1.8) The *mitzvah* of *Sefiras Ha'omer* is to count both the days and the weeks of the *Omer*.

1.9) One who counted only the days should repeat both the days and weeks without a *bracha*. If he did not count again, he may still continue the next night with a *bracha*.

1.10) One who counted only the weeks but not the days did not fulfill the *mitzvah* of *Sefiras Ha'omer*. The *Omer* must be counted again properly, and if it was not done one may not continue counting with a *bracha*. However, if until now one has been counting with the number of days, then he may continue counting with a *bracha* (for example, on the ninth night all he said was "one week and two days" and he did not say "nine days" as long as the night before he said "eight days" he is *yotzei*).

1.11) Between days one and six, if someone was asked what is tonight's *Omer*, and he answered with the number, he may no longer count that night with a *bracha*. From the seventh night and onward, as long as he only answered the number of days without saying the week, he may count that night with a *bracha* (therefore, if on the night of *Lag b'Omer* one said "tonight is *Lag b'Omer*" he may still count with a *bracha*).

2. When to Count

2.1) It is permitted to count the *Omer* from *shkiah*, however one should wait until *צאת הכוכבים* (in certain circumstances one may count from *plag hamincha*, which is approximately

one and a quarter hours before *shkiah*).

2.2) *Sefiras Ha'omer* may be done throughout the entire night.

2.3) It is preferable to *daven mariv* as early as possible during the days of *sefira* in order to count the *Omer* as soon as possible.

2.4) The *minhag* is to count *Omer* at the end of *mariv*, after *kaddish*, right before *עלינו* (even on *Motzei Shabbos*). However, some count after *עלינו*.

2.5) When *davening mariv* early on Friday night, *Sefiras Ha'omer* needs to be counted after dark. If the time arrives in middle of the meal, pause from eating and count the *Omer*. If it only became dark when the meal is finishing, *bench* first and then count *Omer*.

2.6) When travelling overseas count according to the current location, even though there may have been a day less than 24 hours.

3. How to Count

3.1) There are different *minhagim* whether to say *לשם יחוד* before saying the *bracha*. Being that it says in it that *Sefiras Ha'omer* nowadays is an obligation from the Torah many avoid saying this *tefillah*. Some say the *לשם יחוד* and skip those words.

3.2) There are different *minhagim* whether to say *לעומר* or *בעומר*.

3.3) The *bracha* and counting should be said while standing. If one is weak or old, he may say the *bracha* sitting.

3.4) The *bracha* of *Shehchianu* is not recited on the *mitzvah* of *Sefiras Ha'omer*.

3.5) Make sure to know the number of days to count before saying the *bracha*. Do not rely on hearing the *Omer* from a friend after already having said the *bracha*.

3.6) Many have the *minhag* to say the *הרחמן* and *הי רצון* after the *bracha*. The reason for this is, at the time of fulfilling a *mitzvah* which was instituted to remember what happened in the *Beis Hamikdash*, it is proper to *daven* for the rebuilding of the *Beis Hamikdash*.

4. One who forgot to count the Omer

4.1) Someone who forgot to count one night and did not remember until the following night should count without a *bracha*. However, if he remembered during the next day, he should count right then without a *bracha* and continues that night with a *bracha*.

4.2) If he remembered that he forgot to count *Omer* up to 13½ minutes after *shkiah*, he may count right then without a *bracha*, and then continue counting that night with a *bracha*.

4.3) One who *davened mariv* early Friday night and then remembered that he forgot to count Thursday night's *Omer*, may still count that *Omer* until *shkiah* (and after *Tzeis Hacoachavim* he may count Friday night's *Omer* with a *bracha*).

4.4) If one is not sure whether or not he counted one night, he may continue the next night counting with a *bracha*.