

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 בהר-בחוקותי

זמנים לשבת

5:43pm (15 mins before פילג)	Early Shabbos
6:45pm (40 mins before שקיעה)	הדלקת נרות
7:10pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
7:55pm	מעריב
8:20am	שחרית
8:50am	שוכן עד
9:09am	סוף זמן קריאת שמע
6:15pm	מנחה
8:01pm (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.

The Rav's Thursday night contemporary issues shiur on will resume this coming Thursday night at 10:30. This week's topic - "Torah: How much of it do I need to learn?" Followed by Q and A with the Rav. If you have a topic that you want discussed speak to one of the gabbaim.

The shul is in need of a volunteer to coordinate the newsletter. If you would like to volunteer please email mosan88@gmail.com. Thank you and Tizku L'mitzvos!

TORAH, EMUNAH, AND BERACHA

By Rabbi Mordechai Willig

"If you will go in [the way of] My laws" (Vayikra 26:3), the opening phrase of *parshas Bechukosai*, is interpreted by Rashi, "she't'hi'yu ameilim baTorah" - that you should be laboring in the Torah. Conversely, Rashi explains the opening phrase of the curses, "If you will not listen to Me" (26:14), as referring to not laboring in the Torah.

The pivotal and critical distinction between the behavior of *Am Yisrael* which deserves blessing and the behavior which results in the horrific curses of the *tochacha* is whether we are *ameilim baTorah* or not. If we do labor in Torah, and, as a result, "observe My commandments and perform them" (26:3), we are blessed with bounty, peace, victory, fertility, and the spiritual rewards of the *Bais Hamikdash* and *Gan Eden* (26:4-12).

The causes of the curses, according to Rashi (16:14), are "seven sins, the first brings on the second, and so forth until the seventh. They are the following: He did not study [i.e. labor intensely in the Torah], he did not perform [the *mitzvos*], he despises others who perform [the *mitzvos*], he hates the [Torah] scholars, he prevents others [from performing *mitzvos*], he denies the *mitzvos*, he denies Hashem". This progression, from *bitul Torah* to *k'fira*, from a failure to labor in Torah to outright atheism, has tragic consequences. But how does one lead to the other?

Rav Eliyahu Dessler (*Michtav Me'Eliyahu* vol. 3, pg. 177) provides a crucial insight: inner faith comes as a result of learning Torah in depth, not by abstract speculation and philosophy. Human reason is "bribed" by all types of personal interests (*negi'os*); desire leads reason to wherever it wishes. Relying on one's own independent human reason is comparable to someone going to a judge that he bribed in order that the judge will rule for him as he wishes. As such, one who says "I will only accept what I understand" can never apprehend the truth because he is swayed by his desires. Instead of building on our own subjective and limited human reason, our faith must be firmly rooted in the Torah tradition (*mesorah*) received from previous generations, and on learning Torah and recognizing its greatness and the greatness of our Sages. Only one who is rooted in, and subservient to, the Torah, as explained by *mesorah*, can attempt to apprehend the fundamentals of faith rationally.

This insight of Rav Dessler explains how a failure to learn Torah in depth can lead to heresy. Laboring in the Torah for its own sake yields clarity that Hashem gave the Torah at Sinai, and joy similar to when Torah was given at Sinai (*ibid* pg. 176, based on Talmud *Yerushalmi*, *Chagiga* 2:1).

"Do not stray after your hearts" (*Bamidbar* 15:39) refers to heresy (*Berachos* 12b). Hashem implanted within man the quality of curiosity in order to drive us towards deep learning of Torah. However, we may not be curious to learn about heresy. Our evil inclination misuses our curiosity to lead us to heresy, and even idolatry, so that sexual immorality is permitted publically (*Sanhedrin* 63b). To overcome this, one should reinforce one's simple faith based on tradition, and labor incessantly in Torah (pg. 178-9).

Today we are witness to an exponential increase in the labor of Torah, in numbers unprecedented in the post-Talmudic era (see Rambam, introduction to *Mishne Torah*). We must constantly thank Hashem for this phenomenon, and the attendant blessings, relative to our recent past, of bounty, peace, victory, and fertility.

At the same time, sadly, unprecedented numbers of Jews are being lost to assimilation and intermarriage, as the progression of the seven sins highlighted by Rashi continues to play out before our eyes. Even affiliated Jews, including even some who identify as Orthodox, are involved in some of the negative actions and attitudes which are listed amongst those sins, and are progressing down the destructive path towards assimilation and the concomitant curses. Simple, unquestioning *emunah* (faith) in the eternity and morality of the Torah is being derided, even among observant Jews, by proponents of the postmodern zeitgeist described and anticipated by Chazal in *Sanhedrin* (63b) and by Rav Dessler.

It remains for the faithful to strengthen our faith and labor in Torah. May we thereby merit the continued and enhanced worldly brachos, and, ultimately, the eschatological ones as well.

Reprinted from http://www.torahweb.org/torah/2016/parsha/rwil_bechukosai.html

שבג שום ווארש 2016!

PRIORITY MEAL

By Rabbi Yochanan Zweig

“The Sabbath produce of the land shall be yours to eat... And for your animal and for your beast that is in your land...” (25:6,7)

During the Sabbatical year, the Torah renders all produce of the land ownerless. The verse teaches us that the owner is permitted to take from the produce for his own and his animals' needs, provided that he allows equal access to everyone else as well. The Torah says “lachem” – “for you” prior to “livhemtecha” – “for your animal”, placing the owner's eating before that of his animal. This appears to contradict the halacha taught by the Talmud that before partaking of a meal, a person should first feed his animals. A similar question is posed by Reb Naftali Amsterdam in Parshas Chukas where Hashem instructs Moshe “Speak to the rock so that it may bring forth water

and give drink to the assembly and their animals.” Why are the people given water to drink before their animals?

If a person has only one portion of food, there is no question that his eating supersedes that of his animals. The Torah requirement is that when a person has sufficient food for both himself and his animal, the responsibility to his animal comes first. If the food does not belong to the owner of the animal, but it is being given to him as a gift, the person giving the gift does not have a responsibility to his friend's animal. In fact, it could be viewed as disrespectful to feed an animal prior to its owner. Therefore, during the Shemittah year, when a person does not own his produce, but Hashem is gifting it all to him, he may eat prior to his animals. Similarly, when Hashem

gives Bnei Yisroel water to drink, His responsibility is to the people first.

With the understanding that feeding an animal prior to its owner is only applicable when the owner owns the food, and not when someone else is providing it, there may be grounds to question a ruling made by the Magen Avraham. The Magen Avraham asks why Rivka gave Eliezer water to drink prior to his animals, he therefore concludes that a person is required to feed his animals first only in regard to eating, and not drinking. Perhaps the question does not begin, for Rivka was providing Eliezer with the water. Therefore, her responsibility was to the person first and not his animals, and no distinction between eating and drinking is necessary.

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KEDUSHAS HAZMAN

Rabbi Yonasan Sacks

Shabbos and Yom Tov reflect two distinct models of kedusha. Although we are obligated to recite Kiddush each Shabbos, the essence and kedusha of Shabbos is kvia vkayma, set and predetermined. This aspect of Shabbos is evident in the beracha of “mekadesh haShabbos”.

Yom tov, however, reflects a different foray into kedushas hazman. The onset of yom tov, which is generally linked to specific calendar dates, is dependent on the Sanhedrin and Keneses Yisroel who determine Rosh Chodesh. This unique element of yom tov is reflected in the beracha of “mekadesh Yisroel v hazmanim”.

The Meshech Chochma explains that a similar distinction can be made between Shemitah and Yovel. The Toras Kohanim comments, “kshem shene'emar b'Shabbos Bereishis ‘Shabbos Lashem’, kach ne'emar b'Shevi'is Shabbos Lashem”. Shemitah, like Shabbos, possesses a fixed kedusha which is not dependent on kedushas beis din. The beginning of the Shemitah year automatically renders fields ownerless and prohibits the farmer from guarding and tending his field. Similarly, the Mordechai explains, that Shevi'is annuls loans, even

if the lender fails to declare “meshamet ani boch”. The very purpose of Shevi'is, which is to reaffirm “ki li kol ha'aretz”, is an essential theme of Shabbos itself.

Yovel, however, parallels yom tov. Just as Rosh Chodesh and yom tov require kiddush beis din, so too the Torah emphasizes “v'kidashtem es shnas hachamishim shana.” the very term “lochem” so essential to kiddush hachodesh - “hachodesh hazeh lochem” - is used to describe the essence of Yovel - “kadosh tihiye lochem”. Just as yom tov serves as a zeicher l'yetsias Mitzrayim, where we acknowledge our freedom, so too Yovel is a time when all Jewish slaves must be freed.

Both models of kedusha characterize kedushas Eretz Yisroel. On one level, Eretz Yisroel possesses an inherent and intrinsic kedusha, independent of Keneses Yisroel. Complete kedushas ha'aretz however, requires the active participation of Bnei Yisroel.

Shemitah and Yovel teach us to recognize, appreciate and create kedusha. May we be worthy of this lofty privilege.

Reprinted from http://www.torahweb.org/torah/2004/parsha/rsac_behar.html

WHAT'S THE HALACHA?

by R' Azi Deutsch

ANSWER TO PARSHAS EMOR

Derech Eretz Kodmo LaTorah

This question was brought in front of none other than: Harav Hagaon Harav Eliezer Menachem Shach zatzal: It is definitely better to end the shiur before the mussar seder starts. Of course there are some who will yes sit down and learn mussar, even though you may not see them. The inyan is there HAS to be a mussar seder- an official time to learn Mussar. There Must be Mussar seder.

WHAT'S THE HALACHA?

by R' Azi Deutsch

PARSHAS BEHAR - BECHUKOSA

Gemarakup or Krummehkup?

This question was brought in front of none other than: Harav Hagoan R' Zalman Nechmiah Goldberg Zatzal: A father took his son to a zoo or an amusement park. The father did not want to pay the full admission price for his child. He informed the ticket seller that his 13 year old son was 11 and then paid half price for the ticket. The father rationalized that his son was small in size and is the size of any other 11 year old and therefore it was ok to say that he is 11. Lmasseh, did he do the “wrong” thing by deceiving the ticket seller and only pay the price of a 11 year old and NOT a 13 year old?

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