

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 חקת

זמנים לשבת

6:03pm (15 mins before פליג)	Early Shabbos
7:09pm (40 mins before שקיעה)	הדלקת נרות
7:34pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
8:19pm	מעריב
8:20am	שחרית
8:50am	שוכן עד
9:03am	סוף זמן קריאת שמע
6:15pm	מנחה
8:24pm (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 kiddush for our daughter will be this shabbos at 10:30 in Paran 17 knisa b, men in apartment 14 and women in apartment 11.
Yoni and Ayala Fihrer

The Rav's biweekly woman's shiur Monday night's at 8:30, this week's topic is, practical borer shaylos. Please send yours into neshei@zntshul.org
Zoom id 82484152130 Password znt

זכרון נתן צבי

PARASHAS CHUKAS

"Zos Chukas HaTorah Asher Tziva Hashem Leimar: (19:2). This is the chok of the Torah that Hashem has commanded Saying. There are many mitzvos in the Torah. Some of them make sense to us while others do not. A chok is something which is beyond human understanding.

This week's parshah speaks about the halachos of tumah and taharah. So why didn't the Parshah begin by saying that – Zos chukas hataharah or Zos chukas hatumah? Why did it begin with Zos Chukas Hatorah? We see from here that the Torah is calling the subject of Tuma and Tahara a chok of the entire Torah. What is the meaning of this?

The Ohr Hachaim explains, if a person keeps the mitzva of para aduma the Torah equates it to keeping the entire Torah. Keeping the chukim shows that you trust in the ALL the mitzvos of hashem, even the ones that do not make sense to us. A chok by definition is something we cannot understand. It is a realization that us humans cannot come close to understanding the ways of Hashem. We must understand that we are unable to comprehend Hashems ways. In fact, seemingly obvious mitzvos which we think we understand like, no stealing, no killing etc. we actually have a low level of understanding of what they are truly about.

We can apply this concept to our daily lives. For example, if one is meant to take a trip and the plane gets canceled. Although there is an aspect he does not understand. He realizes that he is exactly where Hashem wants him to be. Zos Chukkas HaTorah – accepting and believing that everything that happens in life is exactly what Hashem has in mind for us even if we do not understand it. When the posuk says Zos Chukkas Hatorah its not simply telling us a mitzvah. It is teaching us a way of life. A key to happiness throughout the trials in life. One must understand that everything is for the best even when we do not see it. With this understanding in mind, we realize that the events in our lives are exactly how Hashem wanted them and are perfect. Zos Chukkas HaTorah.

STRIKING OUT

by rabbi yochanan zweig

“...and he struck the rock...” (20:11)

Most of the major commentators offer interpretations as to what exactly Moshe’s sin was and how his sin displayed a lack of sanctification of Hashem’s name. Rashi’s opinion is that Moshe’s sin was in striking the rock, rather than speaking to it in order that it should bring forth water. The Ramban disputes this opinion, asking the following question: Why is it any less of a sanctification of Hashem’s name if three million people receive water from a rock which was struck, than if they receive the water from a rock to which Moshe spoke? The Ramban explains that all miracles that have occurred or will occur, were originally programmed into the seven days of creation. For example, when Hashem created the seas on the second day, He programmed into the properties of water the potential to divide if He should deem necessary. This allowed the Red Sea to split when Bnei Yisroel left Egypt without changing the properties of water, for the ability to split was already incorporated into its properties. The Maharal questions this view based on a Mishna in Pirkei Avos. The Mishna relates that ten objects of a miraculous nature were created at twilight prior to the first Shabbos: the mouth of the well (the rock which

gave Bnei Yisroel water), the mouth of the donkey (Bala’am’s donkey which spoke), the mouth of the land (the earth which swallowed up Korach and his assembly), Moshe’s staff, the manna, the script (with which the Tablets were written), etc.

The Maharal’s question is the following: If all miracles were programmed into nature on the day that the element which was being affected was created (for example, programming miracles involving water on the second day), why were these ten miracles programmed at twilight on the eve of the first Shabbos and not earlier?

Rabbi Yehuda Halevi, author of the Kuzari, teaches that all of creation can be divided into the following four levels of existence: “Domain” – inanimate objects, “Tzomayach” – plant life, “Chai” – animal life, and “Medaber” – man, who has the ability to communicate. (He adds that there is a fifth level, which is Yisroel). Most miraculous events involve Hashem’s manipulation of nature, such as changing water into blood and bringing insects or animals from one area into another. This manipulation does not change the level of existence of the elements involved. Blood and water are both inanimate; transferring insects or animals does not

change their level of existence. The ten miracles which were created at twilight on the eve of the first Shabbos are unique in that they are the catalysts that make it possible for other creations to transcend from a lower to a higher level of existence. For example, the mouth of Bala’am’s donkey enabled a “Chai” to become a “Medaber”. The land which swallowed Korach is described by the Torah as turning into a creature, hence possessing a mouth; it went from “Domain” to “Chai”. The Maharal explains that the closer a creation is to Shabbos, the more it draws its energies of existence from the Shabbos. Miracles of such a supernatural quality were created as close to Shabbos as possible, for they required the energies of Shabbos. Chazal teach that the well which gave forth water when Bnei Yisroel were in the desert was also the rock that Moshe struck. If Moshe would have spoken to the rock, he would have transformed a “Domain” into a “Chai”, a living object capable of being communicated to. Hitting the rock, which was treating it as a “Domain” failed to capitalize upon the opportunity to sanctify the name of Hashem by performing a miracle which transcends levels of existence.

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COMMUNITY MINDED

by rabbi yochanan zweig

“And Moshe raised his arm and struck the rock...” (20:11)

The Talmud relates that after Miriam died, the well, which was a water source for Bnei Yisroel in the desert, disappeared. Hashem commanded Moshe to bring forth water from a rock. The Torah records that Moshe and Aharon sinned. However, the exact nature of the sin is not specified in the verses. Rashi understands that Moshe’s sin was a result of striking the rock to bring forth water rather than communicating with it. The Ramban questions Rashi’s approach, for Hashem instructed Moshe to take the staff from the Holy of Holies and bring it with him. If Hashem had not intended for Moshe to strike the rock, why had He commanded Moshe to bring the staff along with him?

The Maharsha points out an apparent contradiction between two Talmudic statements: The Talmud in Tractate Ta’anis relates that the well, the source of water for the entire Bnei Yisroel, was in the merit of the prophetess Miriam. However, the Talmud in Tractate Bava Metzia relates that since Avraham

Avinu supplied the angels with water, his descendants had water in the desert. Was the well in the merit of Avraham or Miriam?

The Talmud states that the merits of an individual help for the needs of that individual. However, an environmental change that will benefit the needs of many can only be achieved through the merits of the entire community. An individual is generally concerned with his own short-term needs and of those close to him, while the responsibility and concern for long-term needs is borne by the community. A community, by nature, is an ongoing perpetual entity and therefore, it has the responsibility to ensure that not only its short-term needs are met, but, to whatever extent possible, that all of its future members’ needs will be met as well. Consequently, all matters that might have long-term societal implications such as ecological and environmental issues must be addressed on a communal level, and then filtered down to the individuals. For a miracle to occur which would create a long-term environmental change, Bnei Yisroel had to ask as a community.

Once the well of Miriam was no longer

available in the desert, the individual was concerned with his immediate need for water. Hashem instructed Moshe to give over the message to Bnei Yisroel that they should not request water to satiate only their individual needs, rather that their concern should be on a communal level, for this would ensure the availability of a long-term reservoir that would serve as a perpetual source of water. The staff symbolizes leadership, as we find in the blessing to Yehuda “the staff will not depart from Yehuda”. Moshe was not instructed to bring along the staff in order to strike the rock, rather as a representation of his leadership, for as leader he would herald the energies of the entire community, bringing them together to request a perpetual water source.

In Avraham’s merit the needs of the individual were met. What Miriam’s merit accomplished was that Bnei Yisroel would have a perpetual source of water for the ongoing community. The Talmud refers to this quality of Miriam as “parnes”, a person who ensures that all of the needs of the entire community are met.