



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 מטות-מסעי

6:04pm (15 mins before פלג) Early Shabbos

7:10

7:10pm (שקיעה 40 mins before) **הדלקת נרות**

7:35pm (הדל"נ 25 mins after) מנחה וקבלת שבת

8:20pm מעריב

8:20am שחרית

8:50am שוכן עד

9:09am סוף זמן קריאת שמע

6:15pm מותק

8:25pm (25 mins after sunset) מערב

7:30am שחרית

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 short shiur following mincha.



R' Isaac and Shira Brooke
on the birth of their baby boy!
Shalom Zachor will be at Sderot Eshkol 18
apartment 12 from 9:00

This weeks Shabbos Kollel is sponsored in honor of the Rav by Shloimy Salzberg

GALUS AND GEULA

by R' Chaim Zev Lemberger

There is a very interesting מסכת חורבן הבית that explains why the story of the חורבן separated Hashem from klal visroel.

The pasuk in **בראשית** after the **חטא** **אדם הראשון** says **ויגרש את האדם מעל פני האדמה**. Hashem “divorced” man from earth, and the seforim compare the term used which is the lashon of divorce to that of klal yisroel after the churban, that we were “divorced” from our connection to Hashem.

The amazing thing about divorce is when the man gives the **גט** to the woman his wife, they are standing next to each other they are quite close what can be the comparison to klal yisroel or man that Hashem chased us out of our home or man from earth where there is a serious separation? The answer is that true when there is a divorce the couple are quite close physically but there is no greater distance emotionally as well as a certain physical closeness that they used to have. So to when Hashem sent klal yisroel away after the churban there was a spiritual distance and an emotional distance more than physical. Especially when we know that Hashem is everywhere there is no such thing as going away from Hashem.

The gemarah says that after the churban there is a מחיצה של ברזל a divider of metal separating us from our father in heaven.

We were distanced from our fathers table we need to feel that, we need to realize that we are in גלות not to suffer but to wake up and recognize what type of situation we are in. We all know the משלים of a king who sent his only son away and the son didn't change so he sent animals to bother him and soldiers to bother him until he came to the realization that his father loves him and wants a relationship with him. That's what Hashem wants from us to realize that he wants a relationship with us, during the good times also, not just when we need his help but all the time, through the good and bad he is our father and he takes care of us, but we need to see that.

A while back אברהם לוינאנסקי שליט"א the Rosh Yeshiva of Silver Springs yeshiva wrote something very interesting. He wrote that during our hard times we are very busy that we need moshiach and he will take away our pain and suffering, we say moshiach will take away all issues. And he noted that yes moshiach will do these also but the reason for moshiach the reason for us to want moshiach is not for our own small matters for our little issues, moshiach will bring the ultimate purpose for this world, moshiach will bring Hashem back home again he will make the whole world recognize Hashem, the ultimate Kiddush shem shamayim. We daven on Rosh Hashana and Yom Kippur for the time that the world will see and recognize Hashem, for Hashem's honor to be given back to him! That is why we should be sad. Do we realize that a massive percent of Hashem's children don't know who he is? Imagine we know of a family that one of the children doesn't know and realize who his parents are, imagine how hard we would work to reunite them. Hashem's whole family is so spread out and millions of them don't even know who he is that pains Hashem amazingly and we are the ones who know that pain and when moshiach comes he will reunite Hashem and his children that's why we should want Moshiach! Hashem himself is in galus! Think about a homeless person, they are such a sad situation, now think about a king who is in that homeless person's situation, the situation would be so much more terrible. Hashem is homeless! That should bother us terribly that is why we need moshiach. Yes there will be perks that we will enjoy when moshiach comes, but the ultimate is that we will be back home, we will not just be able to live in the land and say we are home, No! Here we are in galus also! Hashem is in galus! His children the royal family is in galus! We are ridiculed, laughed upon by our own family how sad is that? We want to be reunited with the palace we want *continued on next page*

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to get our fathers honor back we want our honor back the torah's honor back, not for the chareidim and the torah to be ridiculed and laughed upon and disgraced! We need moshiach to reunite us not just to make us feel better and continue on.

There are 2 points that I want to share, one is that we ask Hashem to take us home. There is a famous mashel, there is a wealthy man with 2 sons one son is a prominent and wealthy individual and the other son fell into bad ways and he is unfortunate with no money and no honor. One day the poor son thinks to himself that he will go to his brother his flesh and blood and ask him for some money and some help to get back on his feet and restart his life. He goes, and his brother laughs him out of town and doesn't help him. When the time comes for the father to leave this world he leaves a will and it says as follows, I have 2 sons all my money and property goes to my sons if one of them doesn't act like a brother then he is not my son. The son gets the message how can you be the son of a father if you don't feel like a brother to the son! Family is all one flesh and blood if you can't be a brother you can't be a son.

When 2 siblings fight with each other they seem like enemies, but the funny thing is usually if someone starts up with one of them, the other will

stand up and fight alongside his brother tooth and nail. I don't get it they were enemies this morning? Yes we can have our differences but we are one and we need to act like one, with other Yidden there is no reason to fight, and defiantly not to hate our brothers. And if we don't live like brothers then Hashem will say to us I can't redeem my son if he doesn't act like brothers with my other son.

The other point is we say on איכה in תשעה באב, פסוקים. השיבנו ד' אליך ונשובה חדש ימינו כקדם. כי אם מאוס מאסתנו קצפת עלינו עד מאוד. וכו' 'השיבנו ד' אליך ונשובה.' what's this all about?

I heard from Harav Ahron Lopianski shlita that the term מאיסה is the strongest lashon of disgust and it's as if Hashem says to us I am so disgusted I don't want anything to do with you! Nothing not for good not for bad. The נחש was cursed by Hashem that he will eat earth his whole life while אדם was cursed that he will have to sweat for his bread it sounds like the snake got the best deal he will always have food why is he so lucky? The answer is Hashem told the snake I don't want to have anything to do with you take your food and get out of here forever, that is the worst possible curse to completely cut off any connection. Man needs to constantly rely on Hashem that is the closest connection. We tell Hashem let us return to you because if you are really

so upset at us you would have long abandoned us but you Hashem didn't abandon us you keep on hitting us again and again that means you are not done with us you want us to be connected to you, if so then we say again השיבנו ד' אליך ונשובה.

When Hashem hits us we need to realize it's not a punishment it's a wakeup call like a father waking up his child. Which father is better the one that lets his child sleep and miss his morning bus, miss his day at work, or the father that makes his child get up so he can accomplish? When a surgeon opens up a person's brain do we say he is cutting this man he is a murderer or we say he is cutting him up to make him better? Hashem is hitting us to wake us up, because he loves us and he wants to bring us back to him.

We have gotten so many wake up calls and more so in the past few months, do we even remember the horrors of Meron a mere 2 months ago? Do we remember Karlin or did we quickly forget? Since Meron we lost so many people by being hit, by falling down! Meron, Karlin, Italy, and now Florida we need to wake up, open our eyes, to see our loving father waking us up and telling us the bus is waiting for us to come home together with our entire family!!

We should be zoche this year to sing Avraham Fried's song a Freilachen Tisha b'av!!

HALACHOS OF THE NINE DAYS

From Rosh Chodesh Av through after Tisha B'Av - Part 1

מאת הרב שליט"א

1. General Minhagim of the Nine Days

- 1.1) Starting from Rosh Chodesh Av many minhagei aveilus are added to what was already being kept during the Three Weeks. These minhagim continue until midday of the tenth of Av.
- 1.2) In general, pleasurable acts should be minimized during this time. (For example one should avoid going to an amusement park during the Nine Days.)
- 1.3) One should refrain from doing anything that most people consider a danger (i.e. flying on a plane) for no substantial reason.
- 1.4) Take care to avoid scheduling a non urgent surgery during the Nine Days.
- 1.5) One who has a court case with a Non-Jew should try to postpone it until after the month of Av, or at least until after Tisha B'Av.
- 1.6) The *minhag* is to refrain from doing any work with threads (like sewing a new piece of clothing) during this time. However, sewing on a button or fixing a small tear is permitted.
- 1.7) A *shaitel* should not be washed during the Nine Days.
- 1.8) Do not cut a new *shaitel* during this time. A *Rav* should be consulted regarding cutting or adding hair to an old *shaitel* (it depends on its condition).
- 1.9) Polishing shoes or silver is allowed.
- 1.10) Washing the floors and cleaning the house is permitted during the Nine Days.

2. Buying and Shopping

- 2.1) Avoid buying things that are unnecessary for the Nine Days. However, to prevent a loss of money one may buy things that are not needed.
- 2.2) Buying things for a *mitzvah* is permitted (i.e. *seforim*, shoes for Tisha B'av, or things for a *chasuna* immediately after the Nine Days).
- 2.3) Window shopping is permissible, as is choosing what to buy for after the Nine Days.
- 2.4) Gifts may be given during the Nine Days.
- 2.5) A *Rav* should be consulted before buying, renovating, or decorating a house or an apartment.

3. Washing Clothing

- 3.1) It is not permitted to wash clothing during the Nine Days, even if the clothing will not be worn until afterwards.
- 3.2) A wash that started *Erev Rosh Chodesh Av* (before *shkiah*) may finish, even if it will only finish after sunset.
- 3.3) It is *assur* to send clothing into a dry-cleaners (even a non-Jewish cleaners). However, clothing that was given to the cleaners before the Nine Days may be picked up from the cleaners.
- 3.4) Drying wet clothing is allowed during the Nine Days.
- 3.5) Spot cleaning is permitted.

- 3.6) Children's clothing may be washed throughout the entire Nine Days.

4. Wearing Fresh Clothing

- 4.1) One should not change into clean fresh clothing (without reason) during the Nine Days.
- 4.2) Changing clothing because what is being worn is dirty or sweaty is allowed (even into clean clothes).
- 4.3) However, as long as the freshness of the clothing is taken away one may change into them (even without any reason and even though they are clean). This may be done through wearing the clothes for a little before the Nine Days or through any other means.
- 4.4) One may change into fresh socks and undergarments.
- 4.5) Children may change into fresh clothing.
- 4.6) One who does not have any more clean clothing should buy new clothing rather than wash them. However, if one needs a piece of clothing that will bring pleasure if they buy it, should then wash the dirty one and not buy new clothing. (For example, one who has no clean socks or undergarments should buy new ones rather than wash them.)
- 4.7) Do not use fresh linen on a bed during the Nine Days. However, one who has a guest may use fresh linen.