

# 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 כי תצא

### זמנים לשבת

5:40pm (15 mins before פילג)	Early Shabbos
6:41pm (40 mins before שקיעה)	הדלקת נרות
7:06pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
7:51pm	מעריב
8:30am	שחרית
9:00am	שוכן עד
9:21am	סוף זמן קריאת שמע
6:15pm	מנחה
7:55pm (35 mins after שקיעה)	מעריב

### זמנים לימות השבוע

7:30am	שחרית
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### שיעורים

Reb Yakov Moshe Katz will be speaking Friday night between שבת and מעריב.

The Rav שליט"א will be giving a shiur on Sefer Hachinuch, mitzvah of shmita, shabbos morning 20 minutes before shacharis.

The Rav שליט"א will be speaking during the kiddush following Mussaf on practical halachos of Shmita.

The Rav שליט"א will give a 15 minutes shiur following mincha on halachos Teshuvah lema'se.

The Rav can be reached from

9:00-9:30 in the beis hora'ah, on Rechov Shmaya behind Arzei Habira

1:00-3:00 at his home, 6 Mevo Timna, apt 8

Shailos can be left in the Rav's mailbox or electric box outside his apartment, along with a phone number or email address.

Rav Contact information:

Cell (054)840-4152

Email rav@zntshul.org

עזב  
שואל!

## ELUL – PART 2

שליט"א The Rav by

Elul is the month of לי – אני לדודי ודודי לי – the Hashem is around, Hashem is here and waiting to be able to rest his Shechinah among us. But we need to do ours, and work on the לדודי.

Whatever a person does in this direction even if it may be something small but it is a move in preparation for the Yomim HaNoraim this creates a connection between us and Hashem, which is our עבודה in the days of Elul.

Our approach towards doing mitzvot could be a place to start. The Nefesh Hachaim writes that from at the time the thought comes to the persons mind to do a mitzvah, it already makes an impression up above, and from there a אור המקיף surrounds the person, and a Kedusha hovers over him. That thought alone to do a mitzvah, is part of the preparation for the mitzvah, והבא להטרה מסייעין אותו.

The Rabeinu Yonah on Pirkei Avos writes, that Hashem did not put in our hands the ability to actually do good or to do bad, but we do have the choice to either want to do good or to do bad, and then what will actually be is in the hands of Hashem. This is the mitzvah of בחיית, and you shall choose life, the way of good. Now, once a person chooses the way of good, he then will be granted with help from above to do the good. But without that help he'll never be able to do the good. Therefore one needs to constantly Daven to Hashem to help him be able to actually carry out the good deeds he wants to do. But what is in our hands is purely the choice to do or not to do, and with our will we establish what path we want to be on.

Reb Yeruchem writes: When I see a goy eating bread, he seems to me to be like an animal that just takes the bread and directly stuffs it into his mouth without any thoughts beforehand. But then I begin to think how lucky he is, I need to find water to wash my hands, say a Bracha with כוונה, and many more restrictions throughout the course of my eating. The goy is free from mitzvot. One needs to think to himself do I appreciate the mitzvot or would I rather not have them. Our עבודה is to prepare ourselves towards doing mitzvot with the correct feeling for them. To do mitzvot because this is the will of Hashem, and we want to fulfill His will.

The Ramban on Parshas Achrei writes, חיי אדם במצוות כפי הכנתו להם – the level of you doing mitzvot is dependent on the הכנה one does beforehand.

And as the Chayei Adam writes in דבר רע – שומר מצוה לא ידע דבר רע – the word שומר means to wait. When one is ready to do a mitzvah he should stop and think how to do the mitzvah correctly, and not to do the mitzvah in a rush. And this is the reason why people say מוכן ומזומן before doing mitzvot.

Let us take davening for example.

The pasuk writes הכן לקראת אלקיך – prepare yourself to greet the Hashem of Yisroel. The Gemara writes that this is referring to tefilla. One must prepare his body and thoughts before davening. The Nefesh HaChaim writes that as difficult as it may be, according to his abilities, one must find ways and tricks to escape from thoughts that are not pure, in order to put his mind towards davening to Hashem correctly. Davening is in place of the korbanos, and the korbanos depended on the thoughts of the Kohen – according to the kedusha of his thoughts is how much and on what level the korban was a ריח ניחוח to Hashem.

Rabbeinu Yonah in his Sefer HaYirah describes to us how one should conduct himself throughout his day. He writes that one should go to shul, and when he gets there, he should sit without opening his mouth for a moment, and think about before Whom he is standing and listening to His words.

Let us take this opportunity to stop for half a minute – thirty seconds – before we daven, to give thought about what we are about to do. Our davening will be a different davening.

By using the days of Elul to strengthen ourselves in preparation for mitzvot, and specifically davening, the אני לדודי is being created.

## HASHEM TRUSTS YOU!!

This week's parsha has arguably some of the hardest parshiyos in the torah. The parsha starts off with the din of **יפת תואר** which is if when one captures a non-Jewish woman during war and wants to marry her the torah gives halachos of when and how he can take her for a wife. Rashi explains why the torah allows such a thing, he says **לא דברה תורה אלא כנגד יצר הרע** the torah knows that in such a situation the yetzer horah will be to strong and therefore the torah says it is muttar because if we would not allow it he would do it anyways. The obvious question that is asked by all is, that isn't the point of this world to fight our struggles since when do we say that we will be matir something because if not he will do it anyways?

Next is the parsha of **בן סורר ומור** a 13 year old boy doesn't listen to his parents he eats and drinks we bring him to beis din and they give him sekilla the most serious death in beis din. Why explains rashi because if we don't kill him now he will end up stealing money and killing people so therefore **ימות זכאי ואל ימות חייב** let him die before he is guilty of any crime! This too begs for an explanation he doesn't deserve to die now but still we kill him, maybe he will do teshuva, and even if not how can we kill him because he will do something he didn't do it yet?

What is the explanation of these 2 dinim?

I once saw Reb Moshe Sternbuch told over a story that he heard from Reb Chatzkel Abramsky. When he became the chief rabbi in London one of his jobs were to speak to the local college and university students who were unaffiliated. The first week he was

to speak to them fell out on Parshas Ki Sietzi and he thought to himself great now what am I supposed to tell them? The first part of the parsha speaks about not being able to control your yetzer horah, and the torah permits something. They will say if so they don't want to keep anything and the torah should permit it. And he was trying to come up with the right ideas to tell them when he came up with the following explanation which he said came directly from Hashem.

He told them that Hashem made it, throughout a person's life he will often come upon hardships many different nisyonos and each and every nisayon is tailor made for the person, and together with the nisayon Hashem gives the strength and capability to overcome that particular nisayon. Except for one issur and that is **יפת תואר** over here the torah says that this nisayon will be too hard, no one would be able to overcome it and therefore we have to be matir it completely. Because there is no nisayon that comes to a person that he can't overcome and if he can't overcome it then he won't have the nisayon. The torah is **מעיד** that this nisayon can't be overcome and therefore he can't have this nisayon. The torah will have to be matir it.

I think that perhaps this can explain **בן סורר ומור** also, we asked he didn't do anything that should bring his death and maybe he will do teshuva? But the torah is telling us that such a person will not do teshuva and this is what he will do and therefore he deserves to die now because the torah is **מעיד** that nothing else will come out of such a person but bad and therefore he deserves death now!

We go thru life many times with this attitude that this is too hard I can't do this and that, but perhaps the exact opposite is true? I once heard from my rebbi Reb Meir Warshager that sometimes an avreich is up all night with his kid he comes the next day and is too tired to learn and rightfully so his kid kept him up. But maybe said Reb Meir it's the opposite maybe Hashem is telling him that today you can learn with less sleep! Today you can learn when you are tired and if you really wouldn't be able to learn this way you would have slept the night before.

This point exactly, Hashem only gives nisyonos together with the strength to overcome but If we don't try to overcome the struggle because it's too hard then we give up without trying and we don't realize that this was the point of the struggle, to overcome just this, to learn when we don't think we can.

Hashem wants you to learn and if this struggle would stop you from learning you wouldn't have the struggle so it must be that this struggle is here and together with the struggle Hashem feels you can learn and that way you will overcome all the nisyonos.

We are much stronger than we think we are we have much more in us than we think we do. The yetzer horah is the one telling us we can't, but we shouldn't listen to him because if Hashem thinks we can't fight him he wouldn't send him to fight us. It's like we say pick on someone your own size it's not a fair fight if one is much stronger than the other.

So trust in yourself the way Hashem trusts in you!

Good Shabbos!