Harav Shmuel Weiner א"שליט, Raw • Shua Schick, Chaim Dovid Kasirer Gabbaim

<u>ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל</u>

שבת קודש פרשת שופטים

זמנים לשבת **5:46pm** (15 mins before פלג) Early Shabbos **6:49pm** (40 mins before שקיעה) הדלקת נרות 7:14pm (25 mins after מבל"ג). מנחה וקבלת שבת 7:59pm מעריר 8:30am שחרית 9:00am שוכן עד 9:20am סוף זמן קריאת שמע 6:15pm מנחה **8:03pm** (35 mins after שקיעה) מעריב

זמנים לימות השבוע

7:30am שחרית

שיעורים

Mr Harry Rothenberg will be speaking Friday night between מעריב 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.

Shabbos kollel will be starting a new sugyah, but continuing our limud of masechtas shivis. Hour and a half Seder followed by shiur from the rav. Please speak to AC Thurm for details and to join.

Ladies shiur this Sunday night at 845 in the shul, "all you need to know about this coming shmita, part 1". Part 2 will be next Sunday.

The shul is looking for a secretary who can manage the shul email system and a few other tasks.

If you are interested in helping out the Tzibur, please contact info@zntshul.org or joshschick10@gmail.com

The Rav can be reached from 9:00-9:30 am, 1:00-3:00 pm and 7:00-8:00 pm. Shailos may be left in the Rav's mailbox or in the electric box outside the Rav's apartment.

The Rav's Address: Mevo Timna 6 apt 8 Cell: 054-840-4152 • Home: t02-581-4363

WHY THE YUD ??

by R'Yitzchok Aryeh Epstei

noted speaker on Torah Anytime

...כי תבא אל הארץ...שום תשים עליך מלך...רק לא ירבה לו סוסים... ולא ירבה לו נשים ולא יסור לבבו – דברים י"ז י"ד-י"ז

The א' מדרש שמו"ר ו'א' all tell us that when הקב"ה המב"ה, וי"ג all tell us that when הקב"ה. All tell us that when ירושלמי סנהדרין פ"ב ה"ו י"ג. He also gave special כלל to the king of מצוות אשה & מצוות עשה & מצוות לא תעשה to the king of ישראל! Among them, 'don't add to your household too many horses nor too many wives, so they won't swerve your heart from Hashem.' Came along שלמה המלך & said, the מצוה, that it will cause you to stray from the righteous path, but I am so smart, I won't turn away.

אמרו רבותינו, at that moment, the 'r from the word יבה went up to the אמרו רבותינו. אמרו רבותינו went up to the שלמה המכוד אמרו לישה אין אות בטלה מן התורה לעולם is being שלמה המלף me! Today it's me & tomorrow it's another אווי until the entire אמר לה הקב"ה, שלמה ואלף כיוצא בו יהיו!!בטליו. וקוצה ממר איני מבטל!

Fregt der חיים השבת, when the מחלל שבת was מחלל שבת, do we find that the ד' of זכור את יום השבת west up to ד' to complain? The מחללי שבת are being עוקר me?! Why only here?

Enfert der חפץ חפץ חיים, by all other מצוח, even if there are people who are desecrating the מול, people are being מחלל שבת, but the מולה nor the בטל is בטל because since there are so many others who are being because since there are so many others who are being מולה with all it's מצוה all it's פרטיה ודקדוקיה is alive & well & can't complain of it becoming extinct! This is also why when other מלכים, there weren't any complaints!

However, when שלמה took his 1000 wives, he was being עובר on a עובר which was slated just for the king! No one else can keep those מצוה! So if שלמה! wisn't keeping them, no one is! So the מצוה has become extinct מבטל from the מצוה against הקב"ה to מקטרג from the שלמה for being שלמה הקב"ה to מקטרג went to be מקטרג ווורה against שלמה for being שלמה הקב"ה.

When the היש הישיבה of Radin, הפץ חיים heard this פשט from the משה לנדינסקי זצוק"ל, he added that he now understood the שאול באחת ועלתה לו, דוד בשתים, ולא עלתה נ"ב that tells us שאול באחת ועלתה לו, דוד בשתים, ולא עלתה לו. שאול המלך did only one חטאים only one דוד המלך and didn't lose his לו. שאול המלך The question is, is that fair?

But with the insight of the חיים או ו חפץ חיים וt is very fair! אגג following אגג אוגא או חיים או חיים או חפץ חיים מצוה sin was pertaining to not killing א אגג following שאול, אתי שלח bon how to fight עמלק! This was a special מצוה of the king as שאול, אתי שלח told שמואל told שמואל as of the king as רמב"ם פ"א מהל' אחר המב"ם פ"א מהל' המב"ל talso seems this way from the מצוה so only the king is מצוה as only the king is מצוה on this, so his מלכה was ended as no one else can help him keep that מלוכה going!

But in regard to the חטאים that עובר saw אובר אוא מצוות that everyone in כלל ישראל is כלל ישראל is them! So there were at all times other people who were keeping those מצוות so it was never at risk of being אין so there was no פֿ נעקר so there was no נעקר the times other דוד so there was no נעקר so there was no נעקר

Why didn't the entire word of ירבה? מקטרג של ירבה? And what's with the word אל or at least the '?' The קרבן קרבן ירושלמי on the ימושלמי indicates that indeed the entire פסוק came to be מקטרג של מדרש used the letter ' as a מקטרג של מדרש But the שירי קרבן But the משל ושירי (another שירי קרבן elarned in the פסוק on the ירושלמי is for the king to acquire the horses etc. but if he receives them שלמה המלך bearned in the פסוק that the whole is no ירובה is from the במתנה from the שלמה המלך that says לשון הפסוק שאיר is from the תורה which seems to be saying to buy or acquire. And if the שלמה is then it should have said א ירבה לו א יהיו לו And if the שלמה is should get punished because he had too many horses, then the '' should be replaced with ' יהיו לו לו הרבה סוסים לא יהיו לו Therefore it was the ' complaining!

The בבלי סנהדרין on the בבלי סנהדרין. His first reason is that the word לא ירבה. His first reason is that the word לא isn't a specific משמעות just a general warning not to... but ירבה already is the beginning of the understanding of what the אלף can't do. His second reason is that the Yud comes before the אלף in the אלף. His third reason is since the למד המלך is part of שלמה המלך s name, it's his job is to protect him & not to prosecute him! So the' was a specific warning of the specific warning of the specific was not to prosecute him! So the' was a specific was not to prosecute him! So the' was a specific was not to prosecute him! So the' was not to prosecute him!

The ילדיסקין has a marvelous! There are two ways of understanding this מהרי"ל דיסקין. On is that the מהוו is talking to the מלך! Don't be לא תרבה is talking to the לא תרבה is talking to the מובה "You king don't add"! The other way of understanding the מצוה is that the תוכח is not talking to the מעוכח is that the בית דין To וייבית דין To but rather to the בית דין To וייבית דין מלך! Worry & watch out that the king not add horses or women as this may sway his heart! But the מלך at all! According to continued on the next page

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this understanding, the language is correct! לא ירבה
לא ירבה should make sure that the king
doesn't add...! So שלמה המלך should make sure that the king
doesn't add...! So שלמה המלך
learned like the second
מצוה & איסור at all! The מגור & איסור
חכם מכל אדם And since he is the ב"ד חכם מנהדרין
the can't admonish him at all! Therefore for
him it's allowed! Therefore it was the 'that came to

complain to ד' as it's really his problem as it should have said אתרבה & תרבה צ' ! So it's a לאול in the '!!

And the truth is, says the ההרי"ל דיסקין, the reason why the תורה wrote a ' for יבה א not בל not בבה is because it is being written בלשון עתיד! At the time of מלך at the time of wrote it, there was no איסני, But there will come a day when there will be a 'פלך (Therefore the יובה ' in the future'! And of course the איסור!

MONTH OF ELUL

by The Rav Shlita

The month of Elul is referred to ay ימי רצון. Why? Because it was during these days that Moshe Rabeinu was up in שמים receiving the second luchos

The problem is though that Hashem did not fully forgive us until Yom Kippur. If so, although Moshe was in שמים now, the "goodwill" of Hashem that we tap into during ימי רצון shouldn't be present until Yom Kippur when we were forgiven. Why then are the days of Elul already !?

What is even more interesting is the way the מטה אפרים אפרים אפרים בעום באווה אפרים. He explains that it is because these are the days for preparing and getting ready for the ימים הנוראים. And on the ימים הנוראים we bring out the will of Hashem, which is to have us come before him with humility and ask for forgiveness. Therefore these days are called ימים הנוראים, since they bring us to the ימים of Hashem which we experience on the ימים בווראים.

This is even more difficult to understand. If the 'דצון ד' is only experienced on the ימים הנוראים why are days of preparation for it considered the ימי רצון already?

The truth is there is a similar idea in the Maharal on a Gemara in Meseches Sotah. The Gemara says that one should go to the Shul that is further away from his house, because he takes more steps to get there, and gets rewarded for each step that he takes. Interestingly, this is the only mitzvah the Gemara says this about. Explains the Maharal because there is something unique about a shul. One goes to shul to connect with Hashem by being מכניע himself to Hashem. The more one walks to shul, the more one is involved with getting to shul, the more one will have when he gets there. Therefore, his entire mitzvah is transformed solely by the preparation for it.

Perhaps the idea is that sometimes preparing for something can have a greater effect than the actual thing itself. Just being in shul without being oneself, cannot accomplish what walking to shul does

This is the idea of Elul. Elul we are working on ourselves to be ready to stand in din as a transformed person. As a person who is reaching to do the will of Hashem. We involve ourselves in more tefila, more Torah and more mitzvos to reach this level. We do this now to prepare ourselves. Therefore, Elul in some ways is greater than the ימים themselves. This is what is meant by Elul being the ימי דעון. True, the "goodwill" of Hashem is not experienced until Yom Kippur, but the desire of Hashem to be close to us to allow us to change for the better, is present now.

For this reason ראשי תיבות is ראשי תיבות of the pasuk מני לדודי ליו, because during this month we are working on our relationship with Hashem. True, we are working for the ימים הנוראים, but the work is being done now.

If one has a court case the work is done before he gets to court. He prepares himself with his evidence and logic. Elul is the preparation for our court case. Taking five minutes a day to learn a sefer that prepares for the ימים הנוראים will change our Elul and bring us to our court case prepared.

May we be zocheh to tap into the ימי רצון of Elul and to feel Hashem's presence here enabling us to change, and through this, experience the – goodwill – of Hashem to give us the ultimate forgiveness through Mashiach.

MINHAGIM OF CHODESH ELUL

מאת הרב שליט״א

- Some have the minhag to say תפילת יו"כ ס on Erev Rosh Chodesh Elul even if they don't usually say it on Erev Rosh Chodesh. Some also fast. When Rosh Chodesh is on Shabbos or Sunday, the tefilla is said on the previous Thursday.
- The month of Elul is a time for extra focusing on teshuva and tefila more than
 the rest of the year. Some have the Minhag
 to say ten prakim of Tehillim every day
 with the איהי רצון
 afterwards.
- We begin saying לדוד ה' אורי on the second day of Rosh Chodesh once in the morning and once in the evening (some say after Mincha and some after Maariv).
 Some don't say on Shabbos.
- If one has the minhag to say it after Mincha or Ma'ariv, and his set minyan says it

- by the other tefilah, he should say it according to the minhag of the minyan.
- The shofar is blown every morning, beginning the second day of Rosh Chodesh until Erev Rosh Hashanah. If one did not hear the shofar blown in the morning, he does not need to blow the shofar later in the day.
- One who is in middle of Shemoneh Esrei when the Shofar is being blown does not need to stop to hear it.
- When writing a letter, the minhag is to wish the recipient a good year – לשנה טובה תכתב ותחתם.
- Minhag Ashkenaz is to start saying selichos from the Sunday before Rosh Hashanah. If Rosh Hashanah is on a Monday or

- Tuesday, we start the previous Sunday.
- Shabbos before Rosh Hashanah we don't say אב הרחמים. We say הברכת החודש in Shacharis and צדקתך צדק in Mincha. By Ma'ariv Motzai Shabbos we don't say יועם unless Rosh Hashanah is on Shabbos.
- There is a minhag to fast on Erev Rosh Hashanah until chatzos (based on the Midrash brought in the Tur מימן תקפ"א).
- The Minhag is to do התרת נדרים before Rosh Hashanah. Relatives can be in the Bais Din, and it can be done at night. In many places it is done on Erev Rosh Hashanah after Shacharis.
- There is an extra inyan to bathe and cut hair on Erev Rosh Hashanah.