



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 לך לך

זמנים לשבת

5:31pm	הדלקת נרות (40 mins before שקיעה)
5:56pm	מנחה וקבלת שבת (הדלי"ג 25 mins after)
6:46pm	מעריב
8:30am	שחרית
9:00am	שוכן עד
9:31am	סוף זמן קריאת שמע
5:15pm	מנחה
6:45pm	מעריב (35 mins after שקיעה)
7:22pm	רבינו תם (72 mins after שקיעה)

זמנים לימות השבוע

7:30am	שחרית
7:15am	בה"ב
10:00pm	מעריב

שיעורים

Rav Yisroel Glustein will be speaking Friday night between שבת and מעריב.

The Rav שליט"א will be giving a shiur shabbos morning 20 minutes before shacharis.

The Rav שליט"א will be giving a hilchos shabbos shiur during the kiddush following davening.

The Rav שליט"א will be giving a short emunah and bitachon shiur following mincha.

All new shiur starting Thursday nights at 10:30pm in ZNT, Halacha and Hashkafa for life. This week there will be a guest speaker. Refreshments will be served.

Kiddush this week is sponsored by Naftali Blumenthal, for the yahrtzeit of his mother
חיה רבקה ב"ר יצחק יעקב

Yaakov and Etta Shaina Rosenberg will be making a Kiddush this week in honor of their daughter

Sara

at 10:45 on Paran 17. Men in Knisa א.
Women in Knisa ב.

WHAT'S YOUR NAME?

By R' Azi Deutsch

When hearing the exciting news of the birth of a child, the usual questions are asked- Was it a boy or girl? How much did he or she weigh? Does the baby look like the mommy or the Daddy? One obvious question that we do not ask is the baby's name. For Jews, naming a child represents much more than filling out a birth certificate, and therefore its Jewish naming coincides with a meaningful religious ceremony. A girl is named at a Krias HaTorah, and a boy is named at his bris milah. Until these ceremonies take place, the child is not called by any name, and unlike his features such as his or her size and appearance, the name is not something that the parents will share with others. Why wait to disclose the name specifically at a religious event, what could be the significance behind it- It's just a name. What's the big deal?

Let us gain a deeper understanding of what's in a name and its connection to the bris milah ceremony?

The Netziv points out that when Avraham was commanded to perform the mitzvah of bris milah his name was changed from Avram to Avraham. The Torah explains that his name change signified that up until now he was the spiritual father of Aram. Henceforth, he would be the spiritual father of the entire world as the Torah says "וְלֹא-יִקְרָא עוֹד אֶת-שְׁמִי, אַבְרָם; וְהָיָה שְׁמִי אַבְרָהָם, כִּי אֲב-הֵמוֹן גּוֹיִם נִתְּתִיךָ" (Bereshis 17:5). We see that the mitzvah of bris milah has a strong connection to the occasion of naming as they are mentioned in the same perek and if you look further in the Netziv you will see that the name defines Avraham and Klal Yisroel's mission.

Names have played an important role in our Mesorah. The (האזינו, מדרש תנחומא) tells us that, "לעולם ידבק אדם בשמות לקרא לבנו הראוי להיות צדיק, One should always give his son a name worthy for him to become a righteous person". The name given at the bris can thus be a contributing factor to our aspirations for the child.

Three times during the bris ceremony we announce, כשם שנכנס לברית כן יכנס, "Just as he entered the Bris, the bris of Avraham, so may he enter into the study and observance of the Torah, marriage and a life of good deeds. There are many interpretations that can be assigned to these words: Just as the child's Bris is celebrated with joy, so may these other occasions be celebrated with simcha. Just as the bris is everlasting, so may the other significant life events be everlasting, just as we enter the bris of Avraham with purity of thought and intent, so may the commitment to the other occasions be as pure and sincere.

Based on the above Medrash, it is possible to add a new Pshat to our understanding of the words "כשם". The name, שם, that a child is given at the bris should be a source of inspiration for him as he commits himself to Torah, to Chuppah, to building a Jewish home, and to mitzvos, to good deeds.

A name has the power to define an individual and his potential for righteous living. כשם שנכנס, is a tefillah of the parents and grandparents and all those present that the child's future will reveal the potential that is inherent in the name bestowed upon him at the bris.

As an example of how this thought may be applied let us consider two random
continued on next page

continued from previous page

names.

Shmuel and Baruch. Both names are sourced in Tanach). Shmuel was the great Navi who led the Jewish people as they established the royal dynasty of Dovid. Baruch is the faithful talmid of the Navi, ירמיהו.

What were one of the unique characteristics that Shmuel and Baruch possessed that should be a source of inspiration and indication of the potential that lies within when one would name a new member of the Jewish community with those names?

The very name Shmuel was given to the Navi by his mother, Chana, אֵל-הַנֶּעֱר, הָזָה, הַתְּפִלָּה; וַיֵּתֵן יְהוָה לִי אֶת-שְׁמִאלִי, אֲשֶׁר שְׁמִאלִי מַעֲמֹ. All of life is a gift from Hashem and if one named Shmuel will make this principle the guiding light of his

life then he will realize that this gift must be nurtured and fashioned into an instrument of Avodas Hashem, for Klal Yisroel and mankind. The Gemara on Shabbos (נו.) describes Shmuel Hanavi as the example par excellence of outreach to the Jewish people. "שהיה שמואל הצדיק מחזר בכל "מקומות ישראל ודן אותם בעריהם". It is this intention one can have at the naming of a new Shmuel- that he will not only be concerned with himself and his immediate surroundings but will reach out to all Jews and bring them closer to Hashem and his Torah.

The only Biblical personality whose name was Baruch is Baruch Ben Neriah, the faithful talmid of ירמיהו הנביא. The Gemara in Megilla (17b) teaches us that "For as long as Baruch the son of Neriah was alive his talmid Ezra did not leave to

emigrate to Eretz Yisroel and help build the Mikdash in Jerusalem. For, גדול תלמוד -תורה יותר מבנין בית המקדש the study of Torah is greater than building of the Beis Hamikdash. Ezra's devotion to his teacher, Baruch, was a reward for Baruch's commitment to his teacher, ירמיהו. The relationship between Rebbe & Talmid is bracha for both the teacher and the student. It is a bond of loyalty to Torah and to Avodas Hashem. It is this intention one can have when naming someone Baruch- that he finds such a relationship of rebbe and talmid and become a great student and teacher of Torah and thus contribute to the building of the Beis Hamikdash in our time.

כשם שנכנס - The name given at a bris will hopefully inspire him to reach his potential inherent in his name.

PARSHAS LECH LECHA

By Rabbi Eli Osrin, Meishiv Yeshivas Mir

בראשית פרק יב
(ו) וַיְהִי רָעַב בְּאֶרֶץ מִצְרַיִם וַיֵּרָד אַבְרָם מִצְרַיִם
לְגֹר שָׁם כִּי-כָפַד הָרָעַב בְּאֶרֶץ

The Ramban says that אברהם אבינו made a great mistake by going to מצרים. Hashem told him to go to Eretz Yisroel and he should have relied on him by staying where he was and not going to Mitzrayim.

However, the Meforshim ask that the Mishna (אבות פרק ה משנה ג) עשרה נסיונות נתנסה אברהם אבינו עליו השלום ועמד בכולם להודיע כמה חבתו של אברהם אבינו עליו השלום:

If He succeeded in all his tests, and everyone agrees that the famine was one of the tests, how can the Ramban say that ארץ אברהם made a mistake by leaving ארץ ישראל?

When אברהם arrived in Eretz Yisroel and discovered that instead of the wealth he was promised there was a huge famine there were two questions he could ask. 1) How can this be? Hashem promised me explicitly that there would be riches here, He was the one who told me to come here

to become wealthy. Why is He doing this to me and how can he not keep His word? 2) I need to feed myself and my family. How should I go about this, should I wait here as that is what Hashem told me, or am I meant to leave and find food elsewhere?

On the first question, Rashi in Avos says לא הררה כלום, Avrohom Avinu didn't even question what Hashem was doing. He knew that Hashem knows what He is doing and it is not our business to work it out. We have to serve him as we can without asking questions. תמים תהיה עם ה' אלוך. This was the ניסיון, how would אברהם אבינו act when he saw the famine and, on this test, he succeeded with flying colors.

He now has a practical problem; how should he live. This obviously could not go unanswered as the decision needed to be made. On this question, the Ramban says he made a grave mistake and should have had more בטחון in Hashem. This mistake didn't mean he failed his test. He still had full trust that Hashem was doing the right thing and didn't question him for a minute.

We all have to make decisions the whole time. Some big decisions and some small ones, some in רוחניות, some in גשמיות and very often the question is one of רוחניות versus גשמיות. And we don't always make the right decision. Sometimes people get down from this as they feel they failed. But we can learn from the Ramban that although we may have made the wrong decision, as long as we have the right intentions and are trying to improve our 'עבודת ה', we are still passing tests and serving Hashem properly.

On behalf of the entire shul we would like to say a big thank you to Mrs. Rivkie Bookbinder for being our dedicated graphic designer for over 3 years. She has voluntarily created the weekly newsletter, flyer, zmanim sheets, and much more. We wish her much הצלחה and ברכה in all her endeavors. וכל מי שעוסקים בצרכי ציבור...הקדוש ברוך הוא ישלם שכרם