

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 אמור

זמנים לשבת

5:43pm (15 mins before פלג)	Early Mincha
6:44pm (40 mins before שקיעה)	הדלקת נרות
7:09pm (25 mins after הדל"ג)	מנחה וקבלת שבת
7:54pm	מעריב
8:25am	שחרית
8:50am	שוכן עד
9:08am	סוף זמן קריאת שמע
6:15pm	מנחה
8:00pm (35 mins after שקיעה)	מעריב
8:38pm (72 mins after שקיעה)	רבינו תם

זמנים לימות השבוע

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

שיעורים

R' Eliyahu Kraus will be speaking Friday night between מעריב and קבלת שבת.

This week the shuls shabbos kollel is starting a new sugya of pruzbul and shmittas ksaafim. To join and for more details please speak to AC Thurm 0586882710.

TAG Ramat Eshkol under the guidance of the community rabbanim is looking for volunteers to join their team. No prior experience is necessary-you just need to be interested in giving a few hours a week to help the klal. All training will be provided. There is a possibility for women to also volunteer, to service other women. For more info, please reach out to Shimmy Isaacson shimmyisaacson@gmail.com

Kiddush this week is in honor of the new zman and members. Welcome back!

Mazel Tov

R' Shloime & Miriam Buchler on the birth of their baby boy. Shalom Zachor will be in Mevo Tzalmona 2, knisa aleph, apt 14 until 11:15 PM.

TEACHING BY EXAMPLE

By: R' Yochanan Zweig

The parsha begins with Hashem commanding Moshe to instruct the Kohanim as to their particular responsibilities in maintaining higher standards of holy behavior and purity. There appears to be a redundancy in these instructions, for Moshe is told twice “say to the Kohanim” – “emor” and “ve’amarta”. The Ramban maintains that this double expression is similar to those occasions when the Torah records “daber el Bnei Yisroel ve’amarta” – “speak to Bnei Yisroel and say”. According to the Ramban, the Torah uses a double expression in order to stress the importance of the commandment, or if it involves an activity which runs counter to an accepted norm.^[1] Rashi, however, cites the Talmud, which derives from this redundancy that the Kohanim are being instructed twice, once in regards to themselves and once in regards to their children: “Lehazir gedolim al haketanim” – “to caution adults regarding their children”.² What is implicit within the words “emor ve’amarta” which specifically alludes to the instruction of children, while no such conclusions are drawn from the words “daber ve’amarta”? The difference between “amira” and “dibur” is as follows: “amira” is the relaying of information without any imposition by the person conveying it, while “dibur” imposes the will of the speaker upon the listener. A parent pressuring his child to behave in a manner different than his peers will invariably fail, unless the parent is able to convey the message that such behavior is in the child’s best interest. The only way that this can be successfully accomplished is if the parent himself willingly performs that which he is requesting of his child. The problem with “Do what I say, not what I do” is that if the child perceives that the parent is reluctant to willingly perform that which he requires of the child, the child will feel that such behavior is not in his best interest. “Lehazir gedolim al haketanim” does not mean that adults should caution their children, rather that the adults themselves are being cautioned to perform the commandments without any sense of imposition. By so doing, the children will perceive that following their parents’ example is in their best interest. The Torah specifically uses the expression “emor ve’amarta” and not “daber ve’amarta”, for “daber” implies imposition. Especially when requiring of the Kohanim to behave in a more restrictive manner than their peers, it is essential that the message they convey to their children is “This is in our best interest, and not an imposition.”