



20 Adar 5770 -- March 06,2010

## Shabbat Parshat Ki Tissa-Parshat Parah Candle Lighting, 5:29pm-Havdalah 6:30pm

### Shabbat Schedule



#### Friday Night:

Candle Lighting.....5:29pm  
Mincha.....5:40pm

#### Shabbat Day:

Talmud Shiur ... 8:15am  
Shachrit..... 9:00am

Sof Z'man

Keriat Shema... 9:10am

Mincha following kiddush  
with cholent. 12:33pm  
Shabbat ends..... 6:30pm  
Maariv..... 6:45pm

#### Sunday Mar.7th

Shachris 8:00am  
Waffels & Wisdom.8:45am  
BREAKFAST FOLLOWED BY  
SHIUR: "Hagadah shel Pesach"

## Dvar Torah

*Stone tablets inscribed by the finger of G-d (31:18)*

The word used for the stone Tablets of Testimony, *Luchos* (which is in the plural because it describes two Tablets), is written in the deficient form without the vowel "vav." If not for the oral tradition that it is read as *luchos*, it could be read *luchas*, which means "the tablet" in the singular form. *Rashi* explains that this unusual spelling is to teach us that the two tablets were identical. The literal understanding of this, that the physical dimensions of the two Tablets were the same, which true, is not of great importance. No one ever did or ever would move them from where Moshe placed them, in the Aron. Rather, the lesson taught here is that the commandments written on the two Tablets are to be observed in the same fashion. While those on the first Tablet focus on the *mitzvos* between man and G-d, and those on the second focus on the *mitzvos* between man and his fellow-man, they should all be observed only because they were commanded by Hashem through Moshe in the Written and Oral Torah.

**Monday Evening  
Mar.8th**

*"Ramban on Parsha"*

8:00-9:00pm (Men &  
Women) Location:  
337 McKinley Ave

**Weekday services  
Mar.7-12**

**Shachrit:**

Mon/Thur . 6:50am  
Tues/Wed/Fri 7:00am

**Mincha:5:40pm**

**Refuah Shleima**

*\*Ron Scherban: Yerachmiel  
Savriel ben Rachel*

*May Hashem send him a speedy  
recovery, among all the ill of  
Israel.*

\*\*\*\*\*

*For the status of the New  
Haven & Downtown Eruvim  
call 203-387-3897 or visit  
[www.nheruv.org](http://www.nheruv.org)*

There is an important reason for this. The fact that a person does good deeds because of his good nature provides no basis for others to follow his example. Others who do not wish to emulate him will say: Just as he does good because that is his nature, we shall do the wicked things that our nature demands! If, on the other hand, one does good deeds because this is the will of Hashem, all will learn from his example to do good, for they have no basis for excusing themselves. Thus, performing the *mitzvos* between man and his fellow man because Hashem commanded us to is of paramount importance.

This is what Hillel meant in his response to the proselyte (*Shabbos* 30a) who wanted to learn the entire Torah while standing on one foot: "That which is hateful to you, do not do to your friend." We might wonder: Why did Hillel not mention anything about *mitzvos* between man and G-d? This is because Hillel meant that whatever good deeds one does, he must know that he is doing them because the Torah commanded us to do them, and not because he has a good nature. As the Rav in the beginning of *Avos* explains, there are many among the nations that have authored books about good character traits, but the Torah wants us to strive to achieve those traits because: "Moshe received the Torah from Sinai." The Rambam (Hil. Milachim 8:11) says the same thing concerning the seven Noachide *mitzvos*. Since we are to do these *mitzvos* because we were so commanded by Hashem, there is then no difference between such *mitzvos* that are between man and G-d and those that are between man and his fellow-man.

-Darash Moshe