

# 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 בשלח

### זמנים לשבת

4:34pm (40 mins before שקיעה)	הדלקת נרות
4:59pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
5:44pm	מעריב
8:20am	שחרית
8:50am	שוכן עד
9:08am	סוף זמן קריאת שמע
4:20pm	מנחה
5:50pm (35 mins after שקיעה)	מעריב

### זמנים לימות השבוע

7:30am	שחרית
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### שיעורים

Reb Shmueli Waldman will be speaking Friday night between שבת קבלת שבת and מעריב.

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

The Rav שליט"א will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a 15 minutes shiur following mincha.

The Rav שליט"א will be giving a shiur on contemporary issues this Thursday night at 10:30. This week's topic will be: "Copying Music and Other Electronics Questions".

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 shul has the zchus to announce that Rav Avishay Orlansky is available to take shailos for the kehila if one cannot reach the Rav. His cell is 054-841-6161

The Rav's Address:  
Mevo Timna 6 apt 8  
Cell: 054-840-4152  
Home: 02-581-4363

## THE MIRACLE OF THE MON

by R' Yisroel Teitelbaum

One of the most fascinating miracles that occurred while the Yidden travelled through the dessert was the *mon*, which quite literally fell from the heavens.

There were many remarkable aspects to the *mon*. In addition to it being our only source of sustenance, it also had no element of waste associated with it. Yet the feature that it could taste like anything we wanted it to is the one that is most striking; it seems unnecessary or even gimmicky. Why would the Torah encourage this indulgent behavior?

On a basic level, the fact that we could conjure up an infinite amount of tastes was never intended to encourage a continuous and endless smorgasbord; it was a gift from Hashem to demonstrate that even in this finite world we could still taste and experience the infinite. Hence on Shabbos our meals are compared to the *mon*, because Shabbos—which is *m'ein olam haba*, is the day where we experience the infinite in this finite world.

There is a deeper understanding in how to appreciate this miracle. But we must first understand what our proper relationship with pleasure is supposed to be.

Question: Would most people prefer to be able to thoroughly enjoy a particular pleasure, even if it meant having it suddenly taken away—or would they prefer to never have had the pleasure to begin with?

The Medrash, (*Mishlei* §31) tells the story of when R' Meir's two sons passed away while he was giving a *drashah* during Shabbos Minchah time. It was left to his wife to be the bearer of the tragic news when he arrived home. When he came home, he asked his wife where their two sons were. After initially pushing him off and delaying the inevitable, she asked him what he thought should be done if the owner of a *pikadon* came to pick his *pikadon* up? He answered that they should certainly return the *pikadon*; it was the rightful possession of the owner. She then told him about the beautiful *neshamos* which Hashem had left as a *pikadon* with them for so many years, but had now taken back... and that they should appreciate the years that they had.

This clearly demonstrates that it's best to have, even if it means losing it afterwards.

Yet in another story (*Brachos* 27b) we are told that the wife of R' Elazar cautioned him not to take the position of *nasi* that was offered to him after R' Gamliel was removed from the position, because eventually R' Gamliel would reconcile with the Chachamim and the position would be removed from R' Eliezer, thus causing him great pain! He responded to her with a *moshol*: It is better to use an expensive vase, even if it eventually breaks, rather than never using it out of fear that it will break. This back-and-forth between R' Elazar and his wife seems to vindicate both sides of the debate.

We also find that Hashem delayed the flood because He said "Let the wicked enjoy their hedonistic ways one more week, so that when I will bring the flood it will be even more painful!" From here too, it would seem that it is better to never have had the pleasure. How do we make sense of all of this?

There is one simple solution. It all depends on if you are in control of pleasure, or if pleasure is in control of you.

When pleasure is in control then we are essentially addicts; the more we feed our bodies these uncontrollable pleasures, the more painful the withdrawal. In such a case, it is best to not have had at all, lest the withdrawal be too painful. But if we are in control of pleasure, then it is certainly best for us to enjoy the pleasures that Hashem gives us for as long as He allows us to.

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# A JOURNEY OF TRUST

By R' Binyamin Lerer

A certain bochur wanted to leave yeshiva. He approached his rebbe, R' Elya Lopian. "Rebbe, it's time for me to leave yeshiva." "Why do you want to leave yeshiva?" R' Elya asked. "I want to make a living." "Who says you'll live?" his rebbe replied. The bochur, upset, asked "Rebbe! you're cursing me?". "No," said R' Elya, "forgive me for interrupting, go on...". "I want to make a living so I can get married. Again R' Elya replied, "and who said you'll get married?". Again, "rebbe, you're cursing me?". "I apologize, carry on". The bochur continued "Then I'll need to find a way to support my children. "Who says you'll have children?". "Rebbe, why do you keep on cursing me!?!". Finally, R'Elya responded "you have בטחון in 'ה that you'll live, you have בטחון in 'ה that you'll get married, בטחון that you'll have kids, and yet you don't have בטחון that 'ה could give all of those things to you if you stay and learn in Yeshiva?!"

This week's parsha is a very beloved, and special parsha. Parshas Beshalach is the parsha of אמונה. From beginning to end, our parsha is rich and replete with lessons of אמונה.

In ג' it is written פרק ד' אליעזר (כט ג) עניין הן. עני הצום ועניי בית האסורין ועניי הדרך "There are three types of pain, pain of fasting, prison, and travelling". כלל ישראל was tested on all three fronts. They traveled through the desert, they were starving and thirsty, and trapped by the Egyptians. They were tested with every type of pain that exists! So that when they overcame, they would bequeath that emunah to all generations to come.

ה', כלל ישראל was fleeing the Egyptians,

told Moshe to turn around toward the Egyptians. Rashi says ששמו לקולו, ולא אמרו... אלא אמרו אין לנו לקים אלא משה. "And they did so (listened to Moshe) to relate their praise, they heard the command of Moshe they didn't complain...rather they said we will only fulfill the will of the son of Amram". ל' use the words עמרם, בן עמרם, משה. Perhaps this is coming to teach us a principle in אמנות חכמים: We rely on our מסורה because they are our link in the chain from Har Sinai. We relied on Moshe, not only in his own right, rather because he also was carrying the torch from the Avos. He wasn't just Moshe, he was the "son of Amram", the gadol Hador.

After that, Krias Yam Suf ensues. An outstanding demonstration of Hashem's emunah and love in us, and ours in him.

Subsequently, we have the parsha of the מן. Chazal tell us that "מן הוא" are the אותיות - אותיות! We could not leave over any מן for the next day. We had to rely on Hashem, each day anew that the מן would fall. They say that the Heleige Rebbeh Reb Elimelech from Lezhinsk wouldn't go to sleep if he had any possessions to his name. One night he couldn't fall asleep. He looked around his house and lo and behold, he found some money. He then gave it to a pauper and fell fast asleep". Conversely, the posuk states והיה ביום הששי והכינו את אשר יביאו "והיה ביום הששי על אשר ילקטו יום יום". For Shabbos, we do prepare. R' Moshe Wolfson Shlita says, for "Shabbos", רוחניות, the next world, we prepare! We do hishtadlus in this world, for there is none in the next world. As the חובות הלבבות says, there

is no עבודת ה' in בטחון. Only on the "weekday", the mundane, do we rely on Hashem for our every need.

Later in the parsha כלל ישראל complained for water in an improper way; ויקרא שם המקום; מסה ומריבה על ריב בני ישראל ועל נסתם את ד' "לאמר ה' בקרבנו אם אין" was there for them. They had doubts in their emunah. The posuk in Bereishis "והנחש השיאני ואכל" "And the woman (chava) said, the snake tricked me and I ate". The נחש injected his venom into them: ציווי the uncertainty of whether Hashem's ספק was good for them. "Try the fruit! You will like it". Here in this week's parsha, suddenly עמלק "What is the connection between their complaints and עמלק? They, who doubted, were punished with עמלק, which is the גמטריה of עמלק, essence is the doubt caused by the נחש. עמלק is the source of כפירה in every generation, until the coming of Moshiach.

On his deathbed, R' Shlomo Wolbe asked his talmidim, "what was the main message of all that I taught?" This one tried to answer, and then another. "No!" R' Shlomo cried out, "It was so that you should know that רוחניות is a מציאות. It's Real!"

May we all infuse ourselves with the אמונה of this sedrah, and bring it into our everyday lives. And we should be zoche to the kiyum of posuk in this week's parsha במצרים אשר שמתי עליך כי אני ה' רפאך לא אשים עליו כי אני ה' רפאך Good Shabbos!

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We tend to view the physical parts of our lives (eating, drinking etc.) as similar to that of animals, and that only the mental and spiritual side of ourselves is what makes us uniquely human. But this is not true; even our eating must be viewed as an inherently human activity—with us being fully in control.

All too often, food plays such an unhealthy and central role in our lives. It dictates our behaviors (witness how people attack at a smorgasbord even when they are not hungry.) We eat foods that we know will make us unhealthy. It even dictates our moods!

All *chet* originates with the *chet* of Adam eating from the *eitz ha'daas*. We are forever locked in a struggle with food. In fact, the word לחם shares the same *shoresh* as מלחמה for that very reason.

The Yidden in the desert were on a very high spiritual level, and Hashem wanted to show them that they can and should dictate to food, rather than having the food dictate to them.

We must always ask and remind ourselves: Are we eating to sustain ourselves and elevate ourselves with the *brachos* we make; are we eating for the appreciation of the tasty food that will bring us closer to Hashem? Or are we simply eating in the same manner and for the same reasons that animals eat?

The *Kapyschnitzer Rebbe ztz"l* would make a point of lifting the soup spoon to his mouth rather than lowering his head because, in his words, "a horse sticks his head into the trough!"

The *mon* reminds us that we have the ability—and responsibility—to elevate ourselves by dictating to the food rather than the reverse.

A story is told about a Chassidish Rebbe who had moved to America from Europe, and, having never seen seltzer before, asked one of his chassidim what was being poured in front of him. The chossid told him that it was seltzer—carbonated water, and that he should drink it up before the bubbles go away.

He immediately asked him to take it away from him: he does not drink anything that tells him when to drink it; he decides when it should be drunk!

A Gut Shabbos!

## WHAT'S THE HALACHA?

by R' Azi Deutsch

The following shaila was brought to The Chazon Ish Zatzal: The Rav of "Pardes Chana" came with the following question: The Yishuv was just getting started and there was a battle for the school system - will it be more religious, less religious or secular? At one point in the discussion the board told the Rav that he can have one request that will be done as he wants and on that they will agree and on everything else they will argue to the end (disagree). What should that request be?