

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 בהעלותך

זמנים לשבת

5:55pm (15 mins before פליג)	Early Shabbos
6:59pm (40 mins before שקיעה)	הדלקת נרות
7:24pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
8:09pm	מעריב
8:20am	שחרית
8:50am	שוקן עד
9:03am	סוף זמן קריאת שמע
6:15pm	מנחה
8:15pm (35 mins after שקיעה)	מעריב

זמנים לימות השבוע

7:30am	שחרית
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שיעורים

Rabbi Yaakov Asher Sinclair will be speaking Friday night between מעריב and קבלת שבת.

Rabbi Kalman Rosenbaum will be speaking during the kiddush following Mussaf.

There will be a seder in Hilchos Shviis with Mareh Mekomos followed by a shiur from the Rav.

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

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 shul is in need of a volunteer to coordinate the newsletter. If you would like to volunteer please email mosan88@gmail.com. Thank you and Tizku L'mitzvos!

## HAPPY TO BE UNHAPPY

By Rabbi Yochanan Zweig

"The people took to seeking complaints; it was evil in the eyes of Hashem..." (11:1)

In this week's parsha we are introduced to a segment of Bnei Yisroel who are described as "misonenim" – "complainers". The Torah records that they voiced three major complaints. Although Hashem, in His great kindness, miraculously allowed Bnei Yisroel to complete a three-day journey in one day in order to hasten their arrival in Eretz Yisroel, the misonenim complained about the arduous journey that they were being forced to undertake. They also voiced their dissatisfaction with the manna, the Heavenly food supplied to them daily. Although the manna supplied them with all their nutritional needs and accommodated any flavor that their palates desired, they still had the gall to express their preference for the diet they had in Egypt as slaves. Finally, they cried about the relationships that became prohibited to them when they accepted the Torah. What motivates a person to be an incessant complainer? Why would a person attempt to turn all the positive that has been done for him into negative?

The Torah records how Hashem, angered by the misonenim sent a fire to consume them. Rashi cites an opinion that those who were killed were amongst the leaders of the generation. They had sinned at the Sinaitic revelation when "they gazed at Hashem". However, Hashem refrained from executing them at that time in order not to mar the celebration of receiving the Torah. It was now that the deferred punishments were meted out. These complaints took place seven months after the Sinaitic revelation. Why was it at this juncture that the leaders were punished?

In order for a person to avoid feeling indebtedness and responsibility for the good which has been done for him, he seeks a negative perspective towards all he has. Such a person makes himself miserable so that he will not have to acknowledge that what he has is good. Rashi comments that the misonenim were looking for an excuse to separate themselves from Hashem. By denying the good which He had done for them, they would not feel any responsibility to reciprocate, and were comfortable with severing the relationship. It is at this juncture that those who "gazed at Hashem" were punished. Their original error could have been written off as an outgrowth of wanting to be closer to Hashem as Chazal say, "ha'ahavah mekalkes es hashurah" – "love distorts the boundaries of propriety". However, through the complaints of the misonenim, it became self-evident that they did not desire a closer relationship with Hashem. It was then that they were taken to task for their inappropriate behavior at the Sinaitic revelation.

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## A TASTE OF THEIR OWN MEDICINE

*By Rabbi Yochanan Zweig*

“... My master Moshe, destroy them!” (11:28)

Acquiescing to Moshe's request for assistance, Hashem incorporated a new political entity into the corporate structure of Bnei Yisroel, the Sanhedrin. The Sanhedrin's function was to assist Moshe in leading the nation. Two of the chosen elders, Eldad and Meidad, who, because of their appointment became imbued with the ability to prophesy, did not follow the others to meet Moshe at the Ohel Mo'ed – Tent of Meeting. They remained in the camp, prophesying. The Torah records that Yehoshua was angered by their behavior and suggested to Moshe “kela'aim”. The Rashbam, who generally follows a more

literal interpretation of the verses, translates “kela'aim” as “incarcerate them”, from the word “kela” – “prison”. Rashi only offers this as a secondary interpretation; his primary interpretation, based upon the word “kaleh” – “destroy”, is that Yehoshua suggested that Moshe appoint them to positions which would require community service, resulting in their demise. Why does Rashi not favor the more literal interpretation? Furthermore, how did Yehoshua's suggestion address what he perceived to be the violation?

The Ramban explains that Yehoshua's anger was prompted by his perception that since Moshe had summoned the seventy elders to the Ohel

Mo'ed, Eldad's and Meidad's reluctance to go had to be viewed as dissention. Consequently, incarceration would not be the recommended course of action, for if a person is a political dissenter, incarcerating him brings more attention to his cause and could spark a grassroots movement in his support. Therefore, Yehoshua suggested that if they were objecting to the manner in which the leadership was serving the nation, the best course of action would be to let them experience the difficulty of contending with community pressure. This experience would either diffuse their opposition to the current leadership or destroy them in their attempt to reform the system.

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## ON THE HEAVEN AND THE EARTH

*By Rabbi Yochanan Zweig*

“...at the image of Hashem does he gaze...” (12:8)

In this week's parsha, Hashem castigates Aharon and Miriam for criticizing Moshe and proceeds to define Moshe's uniqueness. Amongst Moshe's unequaled abilities is his capacity to “gaze at the image of Hashem” – “utmunas Hashem yabit”. The verb “yabit” – “gaze” is defined by Rashi in parshas Lech Lecha as “looking down from a higher vantage point”.

If so, what is meant by Moshe's ability to view Hashem's image from a higher vantage point?

Above all of Moshe's outstanding qualities, the Torah describes him as an “ish anav me'od” – “an exceedingly humble man”. Rav Moshe Kordovero, one of the greatest Kabbalists of the middle ages, describes humility as the ability for a person of great stature to relate to those of lesser stature without being condescending

and to see the worth of each individual. The Torah is teaching us that Moshe's ability to see the “tmunas Hashem” – “image of Hashem” engraved within every human being provided him with a heightened sense of humility, and this allowed him to deal with each individual as a person of worth. Moshe did not have to look up to see Hashem; he could see Hashem by looking down as well.

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