



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 שמות

זמנים לשבת

4:04pm (40 mins before שקיעה)	הדלקת נרות
4:29pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
5:14pm	מעריב
8:20am	שחרית
8:45am	שוקן עד
9:05am	סוף זמן קריאת שמע
3:50pm	מנחה
5:07pm (35 mins after שקיעה)	מעריב
5:57pm (72 mins after שקיעה)	רבינו תם

זמנים לימות השבוע

7:30am	שחרית
10:00pm	מעריב

שיעורים

R' Avraham Frankel will be speaking Friday night between קבלת שבת and מעריב.

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.

We will be having our 9th Annual Melava Malka next Motzei Shabbos, פרשת שמות. It will be at the Gan Machal hall at 8:00 pm. Looking forward to seeing you there!

RAV'S HOURS

The Rav can be reached from 9:00-9:30 in the beis hora'ah, on Rechov Shmaya behind Arzei Habira 11:00-3:00 and on Fridays after 1, at his home, 6 Mevo Timna, apt 8

Shailos can be left in the Rav's mailbox or electric box outside his apartment, along with a phone number or email address.

Rav Contact information:
Cell (054)840-4152
Email rav@zntshul.org

BREAKING BARRIERS

By R' Moshe Terebelo

In this week's פרשה, we are introduced to possibly the greatest Jew to ever live; רבינו משה. Being the only person in our entire history who is called רבי, he must serve as the ultimate model of what כלל ישראל must strive to become. Rabbi Daniel Kalish points out that the first act of leadership we see in him is, as the פסוק (בי"א) says, "וירא בסבלותם," he saw their suffering. רש"י there explains "נתן עיניו ולבו להיות מיצר עליהם" He set his eyes and his heart to to be in distress about them. The first step of being a מנהיג, whether as a רבי, a parent or a friend, is to be able to feel for another. Before we even begin leading, our primary goal must be to extend ourselves to the lives of those who are in need of guidance, in order to understand their needs and their struggles. Then, and only then, can we properly direct them and assist them.

I would like to focus on the other part of the פסוק. The פסוק says ויצא אל אחיו וירא בסבלותם. He went out to his brothers and saw their suffering. Every single word in the תורה is בתכלית הדיקדוק. Why, then, does the תורה have to tell us ויצא אל אחיו? Where did he leave? His palace? Why would that be important to us? If he saw בני ישראל suffering, obviously he was outside of his home?

Perhaps the גלות מצרים had to begin with the גאולה from מצרים (Metzarim), narrow walls of confinement. Our מצרים (Mitzrayim), was one of מצרים, narrow walls of confinement. Our מצרים creates walls around us. Whether it be בין אדם למקום or בין אדם לחבירו, there are thick, concrete slabs blocking us from seeing anything external to ourselves. These walls try to hinder us from seeing anything outside of our own little world. They block us from having השם and from being aware that theres a השם watching us every second of every day. They stop us from feeling אהבת השם for every little aspect of our lives. They prevent us from thinking about and loving our fellow בני ישראל. They obstruct us from the sight of anything external to our selfish whims and desires.

All of this existed in גלות מצרים. Therefore, the גאולה had to begin with a גאולה. ויצא אל אחיו. Where did משה go out of? Obviously, it is not referring to his home. Rather, he went out of HIMSELF. He left his own world to the world the outside. He left his own little bubble to that of his brother. משה was able to leave his personal barriers, and only then "וירא בסבלותם" was he able to see the suffering of his brothers.

A couple that was separated due to a terrible fight once came to פיינשטיין ר' משה with a particularly important שאלה. The husband learned in משה ר' משה and figured he would ask the ראש ישיבה what to do. To the husband's dismay, משה ר' answered the שאלה in favor of his wife. The husband then went on a mission to find as many גדולים as he could who would argue on משה ר' and prove that he was wrong. All this while he was still learning and receiving a כולל check from משה ר' institution. The woman approached the ראש ישיבה and asked him "Why does the ראש ישיבה allow him to remain in his ישיבה and pay him his monthly כולל check. Why should the ראש ישיבה have to suffer such embarrassment and harrassment?" משה ר' replied, "Your husband still sends you money monthly to support you, correct? If I stop paying him, how will you be supported?"

May we all be זוכה to leave the walls that keep us locked in and tap into the beautiful world of בני ישראל and מלכות שמים. Have a wonderful Shabbos!