



# 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	
4:20pm (40 mins before שקיעה)	הדלקת נרות
4:45pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
5:30pm	מעריב
8:25am	שחרית
8:50am	שוכן עד
9:10am	סוף זמן קריאת שמע
4:06pm	מנחה
5:36pm (35 mins after שקיעה)	מעריב
6:13pm (72 mins after שקיעה)	רבינו תם

זמנים לימות השבוע	
7:30am	שחרית
10:00pm	מעריב

שיעורים	
The Rav שליט"א 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.	

The Rav שליט"א will be giving his shiur to women this Sunday night at 9:00pm on the topic of Tu Bshvat and Brachos. The last ten minutes will be for any questions. The Zoom link has been sent out on the Nshei email.

R' Naftali and Naomi Luftig will be making a kiddush this Shabbos for their daughter  
**Devorah**  
Men in Mevo Refidim 2/4 Knisa aleph, women across the hall.

R' Reuven and Elisheva Wax will be making a bris for their son this Monday, January 17th in Yad Shalom (next to BMG) at 8:45.

## MAXIMIZING OUTCOMES

by R' Ari Walfish

ויקח משה את עצמות יוסף עמו כי השביע את בני ישראל לאמר פקד ופקד אלהים (אתכם והעליתם את עצמתי מזה אתכם) (פרשת בשלח, פרק יג' פסוק יט)

In the beginning of this week's *parsha*, the *Torah* describes the route which *Beni Yisrael* traveled after leaving *Egypt*. At this critical juncture of the formation of *Yisrael*, the *Torah* makes mention of the fact that *Moshe* took the *Egyptians* together with him upon leaving.

On this *pasuk*, the *Gemara* in *Tractate* 'Masa' writes how this shows us the tremendous love and *Chesed* that *Moshe* had for *Beni Yisrael*. How is this demonstrated? The *Gemara* explains that as *Beni Yisrael* prepared to leave *Egypt*, they were busy with taking gold and silver out of *Egypt* whereas *Moshe* was focusing on the *bones* of *Yosef*. Accordingly, this demonstrates how *Moshe* cherished doing *Mitzvos*, for he chose to perform a *Mitzva* while the rest of *Yisrael* plundered *Egypt*.

While this *pasuk* does indeed tell us of how *Moshe* performed a *Mitzva*, R' Shimon Schwab זצ"ל asks a fundamental question on this *Gemara*: Earlier in the *Torah*, in *Parshat* *Beha*, *Beni Yisrael* explicitly commands *Moshe* to relay to *Yisrael* that they are to request and collect gold and silver from *Egypt*. As this plundering was therefore at the behest of *Beni Yisrael*, this is to be classified as a *Mitzva* as well. If so, why was *Moshe* praised for choosing to do the *mitzvah* of taking *Egyptians* while the rest of the nation gathered gold and silver? The collection of gold and silver from the *Egyptians* was a *Mitzva* as well!

From this *Gemara*, explains Rav Schwab, we see a profound idea. At many significant stages of life, we are faced with any number of actions or paths to take. Certainly, an individual who wishes to do a *Mitzva*, a *Kidush*, a *Mitzva*. But what does one do when no simple choice exists, and there are many different avenues of action? And what does one do if many or all of the potential choices in front of a person can lead to a *Kidush*? This, explains Rav Schwab, was the greatness of *Moshe*. *Moshe* understood that while plundering *Egyptians* was indeed a *Mitzva*, that *Mitzva* was presently being accomplished by the entire nation. At the same time, however, *Moshe* was acutely aware that he was the only individual that had the capabilities of taking *Egyptians* out of *Egypt*, as the *Egyptians* explains that only *Moshe* knew where *Yosef* was. *Moshe* therefore weighed the two *Mitzvos* in front of him and determined which one of these two paths would lead to a greater *Kidush*, a greater *Mitzva*, and the *Mitzva* that only he could do was deemed preferential. It is for this reason, explains Rav Schwab, that the *Gemara* refers to *Moshe* as a "חכם לב". A truly wise-hearted person is one who can contemplate two actions, albeit both good actions, and understand which action takes priority.

The *Talmud*: צאו ר' יוחנן בן זכאי (מס' אבות (פרק ב' מש' ט' in מש' ר' asked his *Chavrusa* to understand this question to mean that undoubtedly, there are many admirable qualities and *Midos* that are worthwhile to pursue. R' יוחנן בן זכאי was therefore not simply asking which *Mida* is admirable, for there are many. Rather, R' יוחנן בן זכאי was asking a deeper question: If there is one *Mida* that a person could achieve complete perfection in, what *Mida* should that be? There are many good *Midos* to acquire, but the perfection of which *Mida* will lead to the gathering of all other necessary good *Midos*? The *Talmud* goes on to record several answers given by different students, but *R' Yochanan* responds and says "הרואה את הנוול" explains that the brilliance of the *Novell* is that it allows for proper decision making. Contemplating the potential results of a future action or inaction inevitably allows a person the chance to make a better decision, as the different options are now clarified and properly understood.

Perhaps we can suggest that this is directly related to the admirable *Mida* that *Moshe* *Beni Yisrael* possessed. While *Moshe* refers to contemplation of future results and *Moshe* weighed the two options that currently were before him, both of these ideas refer to a certain level of equanimity and clear-headedness that true leaders and great individuals possess. A great person does not rush haphazard into a course of action, no matter how enticing that action appears to be. Rather, a great person is one who contemplates the different choices available, and carefully attempts to ascertain and weigh the assumed results of each individual choice.

What emerges from these two similar ideas is the theme that perhaps the greatest *Mida* a person can develop, as well as the *Mida* that truly defines a leader, is the *Mida* of level-headed decision making and of weighing outcomes. Immediate decision making may seem appealing in the moment, as it requires minimal effort. Conversely, properly weighing outcomes of an action is an exercise in self-discipline, mental strength, and stamina. Yet, as the *Talmud* in *Avot* teaches us, there are few (if any) *Midos* that are as worthwhile and admirable as this *Mida* truly is.