

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 משפטים

זמנים לשבת

4:33pm (40 mins before שקיעה)	הדלקת נרות
4:58pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
5:43pm	מעריב
8:25am	שחרית
8:50am	שוכן עד
9:09am	סוף זמן קריאת שמע
4:19pm	מנחה
5:49pm (35 mins after שקיעה)	מעריב
6:26pm (72 mins after שקיעה)	רבינו תם

זמנים לימות השבוע

7:30am	שחרית
7:15am	ראש חודש
10:00pm	מעריב

שיעורים

R' Eliyahu Yaari 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 Hachana and Preparing for Shabbos. The last ten minutes will be for any questions. The Zoom link will be sent out on the Nshei email.

RAV'S HOURS

The Rav can be reached from
9:00-9:30 in the beis hora'ah, on
Rechov Shmaya behind Arzei Habira
1:00-3:00 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

THE BRICK'S PERSPECTIVE

By: R' Shmuel Becher

Towards the end of this week's parsha the pasuk relates how the z'keanim witnessed a vision of a pure sapphire brick beneath the feet of Hakadosh Boruch Hu. Rashi explains that the brick was there to represent the Jews exile in Mizrayim, during which they were forced to build pyramids out of bricks. Seemingly, this would be a fulfillment of *עמו אנכי בצרה*, in that Hashem wanted a symbolic representation of the pain His people were experiencing in golus. Yet Klal Yisroel had just been taken out of Mizrayim, so what *צרה* was there for Hashem to (so to speak) empathize with? To add another layer of confusion to the vision of the z'keanim, Rashi further explains that the brick was made of sapphire in order to represent the "light and happiness" that Klal Yisroel were experiencing at that time of matan Torah. Why was a symbol of suffering the very mode through which Hashem chose to convey the exhilaration of this most special moment in history?

R' Yeruchom answers very succinctly, and somewhat mysteriously, that although people tend to push away any painful memories at times of happiness the truth is that the two should co-exist.

Perhaps the message he is trying to convey is that the struggles one faces are a part of the journey that molds one into who they are. Difficult though they were, one must realize that it was overcoming those very difficulties that built them and made them into who they are now. The mishna in Avos says *לפום צערא אגרא*. I once heard that this is not to say that there is more reward for the pain but rather a more fundamental point. The only way to receive reward, the only way we grow, is through *צעיר*. If something is not difficult it has no lasting effect. It must be clear that if a person did grow there were hardships that he had to overcome, and they should be celebrated not hidden.

We know that the ultimate goal of Klal Yisroel going through Mizrayim was in order to shape them into a people able to receive the Torah. It would follow therefore, that at the culmination of Klal Yisroel's collective growth towards that goal, all the pain they went through to get there would also be represented. Hashem was showing the z'keanim that the galus was part of a process. The brick itself was symbolic of the "light and happiness" of matan Torah, for it was representative of the struggles that had made them into the people they were, the people who were able to accept the Torah.

Chazal tell us that Hashem is *למכה רפואה*. Asks R' Levi Yitzchok, if so why is there any illness at all? He answers with a beautiful idea. It is known that in order to fully appreciate something, one must first experience a lack thereof. After one recovers from an illness, there is a much deeper appreciation for the health one has. Says R' Levi Yitzchok, that level of appreciation is the bracha that Hashem is bestowing on a person. The higher level of awareness of Hashem's kindness is itself the bracha. This is why it is necessary for there to be a *maka* before there is a *refuah*. In order for Hashem to give of Himself to a person, there must be a vacuum to be filled, a space for the higher level of closeness to be experienced.

Understanding how our past experiences have shaped us can help put our life experiences in perspective. To realize that we are a result of all that we have gone through, whether pleasurable or painful, is both a tremendous source of *chizuk* and, as R' Levi Yitzchok says, a bracha in of itself. May we all be *zoche* to truly experience all of our lives and see the berachos that Hashem has given us. Have a wonderful Shabbos!

NESHEI ZNT PRESENTS:

Mrs Dina Schoonmaker

on

HAPPINESS

TUESDAY, ROSH CHODESH

ADAR • 8:45 PM

BATSHEVA ROSENBLATT,

PARAN 1/3

5 NIS Members, 10 NIS Non
Members