

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 וישב

### זמנים לשבת

<b>4:15pm</b> (40 mins before שקיעה)	הדלקת נרות*
*Hadlakas Neiros for erev shabbos Chanuka is 25 minutes before shkiyah	
<b>4:25pm</b> (25 mins after הדלי"ג)	מנחה וקבלת שבת
<b>5:10pm</b>	מעריב
<b>8:10am</b>	שחרית
<b>8:40am</b>	שוכן עד
<b>8:58am</b>	סוף זמן קריאת שמע
<b>3:45pm</b>	מנחה
<b>5:15pm</b> (35 mins after שקיעה)	מעריב

### זמנים לימות השבוע

<b>7:25am</b>	שחרית - חנוכה
<b>7:15am</b>	שחרית - ראש חודש

### שיעורים

R' Meir Wahrsager will be speaking Friday night between 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 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

*Mazel Tov*

Chaim and Denise Mark  
on the birth of their baby girl!  
Kiddush will be in their home Paran 17,  
Knisa Beis Apt. 14.

## WHAT DO YOU SEEK?

by R' Shimon Nussbaum

My Rosh Chaburah in the Mir, Rav Yitzzy Kaplan, told over that in Parshas Vayeshev, Yaakov tells Yosef to go look for his brothers. On the way Yosef gets lost and Malach Gavriel finds him and asks "וישאלהו האיש לאמר מה תבקש", *And the man asked him saying, what do you seek?* You could ask two questions. Firstly, why does the Torah feel a need to say over the story of Yosef going down to look for his brothers and getting lost and Malach Gavriel finding him. Secondly, why does the Torah use the word "לאמר" which is used when someone tells another person something to say over. For example, "ידבר ה'", where Hashem is telling Moshe to say it over to Klal Yisroel. The Kotzker answers that Yosef was about to go into one of the worst places for a teenage boy to be. The Malach wanted to teach him a lesson that you should ask yourself, what do you seek? In other words, what do you want in life? Therefore, even in situations like Yosef's, where no one sees whether you do good or bad, if you always ask yourself what do you want in life and how can you be better, you would be less likely to sin. The Malach uses the lashon לאמר, meaning what Yosef should say it over to himself what do you need.

Chazal say (שבת כג:) that if you are careful with your Chanukah neiros you will have sons that will be Talmidei Chachomim. You could ask why is the bracha, that the person's sons will be Talmidei Chachomim and not the person who was careful with the Shabbos and Chanukah neiros themselves? You could answer that people tend to say that they want their children and talmidim to be Talmidei Chachomim and that is what they want, and not thinking about themselves that they should be Talmidei Chachomim. That's why the bracha is that their sons should be Talmidei Chachomim. The same thing applies to Torah. Torah is milashon hora'ah. Which means that it is supposed to be teaching you something that you can put into practice by asking yourself every time you finish learning what I can learn from this to be better? The Ramban says that every time you finish learning you should ask yourself: how can I apply it to myself? This is the difference between Tzadikim and Reshaim. Tzadikim are righteous because of what they learn from the Torah and apply it to themselves. However, the Goyim who had a lot of chochma like Aristotle were Reshaim because they didn't apply any of the chochma that they knew.

# THANKS AND PRAISE

by R' Mendel Weinbach zt'l

"They established these eight days of Chanuka as a time to thank and praise Your great Name."

These concluding words of the special *Al Hanassim* prayer we add to our regular prayers on Chanuka express the essence of the celebration of these eight days. We thank G-d for granting us a miraculous victory over the superior forces of an enemy bent on forcing us to abandon our faith.

But thanks is not enough!

The Hallel we add to our morning prayers on Chanuka is the vehicle for praising the "great Name" of G-d – the way in which the Creator demonstrates that He also runs this world.

The difference between thanks and praise has thus been explained by the *Sefas Emes*:

We thank G-d for delivering us from a threat to our

physical or spiritual security. If someone is given a choice, however, between danger followed by deliverance or an absence of danger, the natural reaction is to choose the latter. Such a choice, however, is the product of shortsightedness. Only when one is exposed to danger and sees the hand of G-d coming to his rescue does he develop an intense awareness of Providence.

This is why it is insufficient to merely thank Heaven for the miracles which made victory over the Hellenists possible. We must also praise Him for having exposed us to a danger and eventually saved us from it because this gave us a greater appreciation of both the mercy and the power of G-d.

When we reflect on the experiences of Jews throughout history, we see glimpses of Chanuka in every generation. Although we have not been privileged to

overcome an enemy and return to our Beit Hamikdash as we did in the days of Matitياهو, we have survived inquisitions, pogroms and even a Holocaust. It has already been said by one of our great Torah scholars that the survival of the Jewish people is the most powerful proof that G-d runs the world.

Let us therefore utilize Chanuka as a time for thanking G-d for the miracles of our survival and praise Him for the experiences that brought us closer to Him. Just as we thank and praise G-d for our miracles as a nation, each of us must also have the same approach to the individual trials we face in life. May the spirit of Chanuka permeate every facet of our lives so that we can learn to be closer to our Creator.

Reprinted from *Ohr.edu*

# THE BOY WHO WOULD BE KING

By R' Yochanan Zweig

"and he was a youth with the sons of Bilhah and the sons of Zilpa, his father's wives..." (37:2)

Rashi interprets the verse "vehu na'ar es bnei Bilhah ve'es bnei Zilpah n'shei aviv" in the following manner: "vehu na'ar" refers to Yoseif acting in an immature manner, i.e. constantly fixing his hair and eyebrows, and "es bnei Bilhah ve'es bnei Zilpah" refers to Yoseif associating with the sons of Bilhah and Zilpah because Leah's children slighted them<sup>1</sup>. What is the connection between these two ideas? Furthermore, there appears to be a verb missing from the verse "es bnei Bilhah" – "with the children of Bilhah"; there is no verb indicating the activity in which Yoseif engaged himself with them. After hearing Yoseif recount his dreams which foretold his superiority to his brothers, they began to hate him.<sup>2</sup> Their hatred of him culminated with their plot to kill "the dreamer".<sup>3</sup> The Talmud teaches that a dream is a minor prophecy.<sup>4</sup> If Hashem had indicated to Yoseif that he would be the monarch, how could his brothers harbor resentment for something that was Hashem's will?

There is a major distinction between a dream and a prophecy. A prophecy is Hashem's way of revealing to the recipient a reality which will unconditionally occur. A dream portends that which can potentially occur if the recipient both interprets the message and develops

his propensities in the appropriate manner. Yoseif interprets his dreams as a message that he is fit to be the king. Therefore, he immediately begins acting upon this perception. His apparent preoccupation with his looks is not an expression of vanity, rather a manifestation of his sovereign duties, for the Talmud teaches that there is a scriptural requirement that the king be groomed daily, as it is written "the King in his beauty shall be viewed".<sup>5</sup> Rashi records that Yoseif attempted to correct what he perceived to be the mistreatment of the children of Bilhah and Zilpah at the hands of the children of Leah.<sup>6</sup> Consequently, Yoseif attempted to elevate the children of the concubines to equal status among the brothers. He exercised what he perceived was his monarchal right to confer caste. In his brothers' eyes these very actions in which Yoseif engaged, and which served as a declaration of his position, i.e. fixing his hair and eyebrows, were viewed as "childish", the actions of a "na'ar". The Torah testifies however, that to a certain degree he was successful. Immediately following Yoseif's actions, the Torah identifies the children of the concubines as the children of the wives of Yaakov for the very first time. Prior to this time Bilhah and Zilpah were identified as either "maidservants" or "concubines", but never "wives".<sup>7</sup>

The brothers did not necessarily deny the message of Yoseif's dreams as portend to the future conditional to Yoseif developing his potential. What they took issue with was Yoseif's attempts to define the present based upon his dreams. They viewed these pretensions as dangerous and divisive. Yoseif's dreams were his own private messages encouraging him to develop these qualities. His acting upon them prematurely is what raised the ire of his brothers. Tangentially, we have an insight as to why a teenager is referred to as a "na'ar" which is also often used as a term of derision. A teenager is only potentially an adult, yet he demands to be treated as one in his present state. A na'ar is a person who expects to be treated based upon his pretensions, not upon the reality of his present condition. Often we encounter individuals who may possess great potential, but expect to be dealt with in a manner commensurate with what they will become. Until a person actualizes his potential he has no right to expect others to treat him based upon his potential alone.

1. 37:2 2. 37:5 3. 37:18-20 4. *Berachos* 65b 5. *Taanis* 17a 6. 37:2 7. 33:1, 35:22

Reprinted from *Torah.org*

## WHAT'S THE HALACHA?

by R' Azi Deutsch

### Smells Like Chanukah

The following Shailah was brought to Harav Shmuel Halevi Vosner Zatzal:

May one use scented candles to light the Chanuka neiros ?

## WHAT'S THE HALACHA?

by R' Azi Deutsch

### Answer to Only The Best

Harav Yosef Shalom Elyashiv Zatzal's answer: Better to spend half the money on a Kosher, Mehudar pair for the son and with the rest of the money buy a pair for an poor Yosom because there is no makom to buy a very mehudar pair of tefillin for a boy who will only put on Tefillin once. It is enough for them to be mehudar and use the rest of money for someone who will put them on everyday.