

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 ויחי

זמנים לשבת

4:01pm (40 mins before שקיעה)	הדלקת נרות
4:26pm (25 mins after הדליג)	מנחה וקבלת שבת
5:11pm	מעריב
8:20am	שחרית
8:45am	שוכן עד
9:02am	סוף זמן קריאת שמע
3:47pm	מנחה
5:17pm (35 mins after שקיעה)	מעריב
5:54pm (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 מעריב and קבלת שבת.

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 Kehilla is invited to a Gala Kiddush in honor of the מסיימי ספר בראשית. The Kiddush will take place in shul right after מוסף. Women are invited.

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 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

YAAKOV VS. YISROEL

By R' Osher Chechik

ויחי יעקב... ויקרבו ימי-ישראל למות (בראשית מ"ז כ"ח-כ"ט)

Throughout the saga of Yosef and the brothers, we find the Torah alternating between the names Ya'akov and Yisroel when referring to Ya'akov Avinu. In fact, ever since Ya'akov received the name Yisroel from the Malach, the Torah alternates between calling him Ya'akov and Yisroel. This is puzzling because the Malach explicitly tells Ya'akov (32:29) Your name will no longer be Ya'akov, rather Yisroel, for you have attained stature among the divine. Yet the Torah still refers to him as Ya'akov.

The Gemara in Berachos 13a. explains that Ya'akov will no longer be the primary name, but rather Yisroel will be primary and the name Ya'akov will become secondary to it.

What does this mean? At the beginning of this week's Parshah, Rabbeinu Bachaye explains that throughout Tanach, the name Ya'akov refers to the physical aspects, and the name Yisroel refers to the spiritual aspects, thus when the Malach tells Ya'akov, "Your name will no longer be Y'akov, rather Yisroel", he is saying that Ya'akov will no longer be a primarily physical entity with a spiritual side, but rather a primarily spiritual entity with a physical side.

Therefore, says Rabbeinu Bachaye, when the Torah recounts the days of Yaakov's life in this world, it employs the name Ya'akov, because life in this world is contingent on one's physical existence, but when referring to the day of his death, the Torah uses the name Yisroel, because death of the body allows one a continued spiritual existence.

This leads us to a question: if the Torah uses the name Yisroel to signify that his existence is primarily a spiritual one, why then, when describing the spiritual continuity of our nation, does the Torah say "Torah tziva lanu Moshe, morasha kehilas Ya'akov"? Wouldn't it be a better fit to say "morasha kehilas Yisroel"? After all, the Torah is the most spiritual entity that exists; shouldn't it be associated with our higher, more spiritual selves?

Perhaps we can answer based on the Gemara in Shabbos 88b that relates that when Moshe went up to receive the Torah, the Malachim resisted, and said to Hashem, "Hashem, you're going to give your precious Torah to lowly Man?!" "Answer them," Hashem instructed Moshe. Moshe thereby responded to the malachim, "It says in the Torah: 'Don't serve idols'; do you have idols to serve? It says in the Torah 'Honor your father and mother'; do you Malachim have parents? It says in the Torah 'Don't kill', 'Don't commit adultery', and 'Don't steal'; is there any jealousy among you Malachim? Do you have a Yetzer Hara?" Immediately, the Malachim acquiesced that indeed, the Torah belongs among Man. Why? Because he's physical, because he has a Yetzer Hara, and he needs a way to transcend and transform his physical aspects into something more spiritual, something more divine and elevated.

That's why Torah is the Morasha of kehillas Ya'akov, our physical dimension, to elevate us and transform our mundane lives into the spiritual entities of B'nei Yisroel that we truly are.

Good Shabbos.

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EVERYONE IS IMPORTANT

By: R' Avi Leff

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In this week's parsha we have Yaakov Avinu gathering all the Shevatim together in order to give them berachos. The meforshim explain that when someone gives a brocha, they are not causing the other person to receive something which they do not have, rather, the inyan of brachos is that the person being bentched should be matzliach to use their kochos and bring out their potential to the fullest. For example, if a gadol says that you will know all of shas, it doesn't mean that you will know all of shas; rather, the gadol is giving you a beracha that you should reach your potential. You should have the wherewithal to know all of shas. You should utilize all of your kochos to the fullest extent, but at the end of the day you must put in your part in order to reach your potential. The berachos that Yaakov gave were telling all of the Shevatim what their potential is; where they can reach in life. Rav Yaakov Kamenetzky Z"l in Emes L'Yaakov says that each of the shevatim were very different from one another, and by Yaakov telling each of them what their potential is, he was sending a message that everyone has their own special avodah in life. Everyone has their own mission in life and that brings with it specific abilities to fulfill that mission. For example, someone who's potential is to be a מנהיג, will have the ability to know how to lead the masses. He was telling them that each one of you is special and just because another shevet does this or thinks like this, that doesn't mean that you should be doing it. They are doing what they are doing because that is what their kochos require. You have different abilities which are not like theirs and that calls for acting differently

or thinking differently. That's why the chashmonaim got punished for making themselves kings. They were kohanim and their purpose in life was not to rule, rather it was to serve H' in the Bais Hamikdash. This is a lesson for each one of us. We should realize that each and every one of us is special and was created with our own unique mission. We have the exact abilities that we need in order to fulfil our role in this world, nothing more and nothing less. We should not be jealous if the other is smarter, because that is not what you are supposed to be. That is not what you need in order to reach your potential. If you had more I.Q., then you would not be able to reach your goal in life. The Alshich Hakadosh kept on begging the Arizal to teach him the secrets of the Zohar, and the Arizal kept on pushing him away until eventually the Arizal told the Alshich that his purpose at that time was not to master Kabbalah; he already mastered that in his previous gilgul. We see that everyone has their own niche in this world. I'm supposed to be good at gemara and you're supposed to be good at halacha. There is another lesson to be learned over here. The pasuk says that when Yaakov gave the berachos to the shevatim he didn't give them individually like you would expect, rather he said all the berachos in front of everyone. Why did Yaakov do this? Why did he do it in front of all of them and not call them over one by one? I heard from Rabbi Frand who said in the name of Rav Yaakov Kamenetzky that Yaakov was sending klal Yisrael a message that we have one unified mission in life. All of Klal Yisrael is here in this world in order to bring to one purpose, and that is Kavod Shamayim. Each one of us plays a

vital role in bringing this about. Each person, with their abilities, helps bring this unified mission to fruition. We are all in this together, everyone is just as important as the other. No one can say that I am more important than the other because what I can bring you can't bring and what you can bring is not what I can bring. We are all part of one body and one soul. This should allow us to respect one another and realize that the other person is as important as I am. That person is helping Klal Yisrael reach its potential with his own unique kochos. It's like a wheel that has a bunch of spikes, the whole wheel is working together to make the carriage go but the spikes are pointing in a different direction representing their own uniqueness. If we have this perspective about others, that the other person is working together with me, then we can come to love each other and create achdus among all of Klal Yisrael. The Chofetz Chaim brings down in Shmiras Halashon a medrash in Shir Hashirim which says that if there is peace among Klal Yisrael, the satan can't open up his mouth against us. However, if chas veshalom there is no achdus, then he can be מקטר. The dor of Achav won all the wars they fought even though they did avoda zara, because they had achdus between themselves. If we are at peace with one another then no harm can befall us. The key is to look at each person and realize that they each have such beautiful kochos and their own personal mission. They are helping klal yisrael together with me to reach our potential. May we be zoche to recognize our own personal kochos and also realize that everyone in Klal Yisrael is working hand in hand; that we are all in this together, bachdus. Good Shabbos!!!