



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 חיי שרה

זמנים לשבת

4:05pm (40 mins before שקיעה)	הדלקת נרות
4:30pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
5:15pm	מעריב
8:00am	שחרית
8:25am	שוקן עד
8:41am	סוף זמן קריאת שמע
3:49pm	מנחה
5:19pm (35 mins after שקיעה)	מעריב

זמנים לימות השבוע

7:30am	שחרית
7:15pm	ראש חודש - שלישי

שיעורים

Rabbi Yehoshua Strajcher will be speaking Friday night between קבלת שבת and מעריב.

The Rav שליט"א will be giving a shiur shabbos morning on the Sefer Hachinuch at 8:00 am.

The Rav שליט"א will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a 15-minute shiur after mincha continuing the inyan of הסתכלות בהלכה.

Aaron and Rachelli Berger invite you to a kiddush for their daughter, Esther outside Mevo Tzalmona 1 shabbos morning starting at 10:45

The project והאר עינינו is starting a new cycle this week if anyone is interested in joining they can speak to the gabbaim to get the sefer or email czlemberger@gmail.com

שבת שלום
וחודש טוב!

SMALL TALK

by R' Aryeh Soroka

In this week's parsha we are introduced to one of the history's finest con artists, Efron. An offer of prime real estate gratis, in time evolved into a multi-million dollar rip-off of a burial plot. Chazal contrast Efron's modus operandi with that of Avraham Avinu, stating: **צדיקים אומרים מעט ועושים**; הרבה, רשעים אומרים הרבה ואפילו מעט אינם עושים. While Efron talked big and wouldn't deliver, Avraham minimized his words, telling the Malachim they should have some bread to eat as he prepared a five course meal of prime beef and delicacies. The Mashgiach R' Yeruchum explains these words of Chazal with a deep understanding of human behavior. It is not a coincidence that reshaim talk the talk but don't walk the walk, while Tzadikim speak sparingly and still accomplish greatness. It is indeed BECAUSE reshaim busy themselves with all their big talking that they do not end up coming through on their word. And it is BECAUSE tzadikim minimize their words that they bring their efforts to fruition. Tzadikim understand that if they will spend their efforts on talking and planning, they will eventually lose their drive and motivation to accomplish what they set out to do. While a rasha, on the contrary, will make himself feel good and assuage his conscience by talking big and claiming to do major things, but summarily backtrack and do nothing. R' Yeruchum brings an example from the Chofetz Chaim, who would never speak of his plans and things he would do; instead he would immediately set down to do them and accomplish his objective. If someone asked him for a letter or haskama, he would not respond "Yes, I can write one for you", rather he would already have begun to write ... Why waste time and effort on talking about doing when you can just do. Talk only diminishes the prospects of our plans panning out. Just do it. Or in modern terms: Just shut up and dribble.

This week we lost one of our gedolim, the Posek Hador Rav Dovid Feinstein Zt"l. He truly embodied this concept of **אומרים מעט ועושים הרבה**. Always understated and never making a big deal of anything, personifying pashtus, he indeed accomplished so much. Many people talk about changing the world, I don't think many of them do. Rav Dovid did not need to talk about changing the world. He just did.

Maybe we can suggest a more homiletical (cool word) approach to this concept of **אומרים מעט ועושים הרבה**. Rav Mordechai Schwab was oft to say that small people do big things while great people do small things. Tzadikim aren't הרבה, אומרים, they don't seek to do huge things. On the contrary, it is the little things they do that make them great. People who are constantly talking big and out to change the world are in fact quite small. In a similar vein I have heard many times from my Rosh Yeshiva R' Meir Stern that pashtus is gadlus. Our loss of Rav Dovid Zt"l was surely one of a "Pashute Gadol". I heard a story this week about him that blew my mind. There was an older bachur who used to drive the Rosh Yeshiva to simchos, appointments and the like. He took notice that Rav Dovid had not purchased a new hat in quite a few years and could really use a new one. One taanis, he approached Rav Dovid with a plan "Maybe today, with the Rosh Yeshiva's 2nd seder chavrusa not coming it would be a good day to go to the hat store to choose a new hat?" he asked. Rav Dovid paused for a second and readily agreed. When they reached the store, Rav Dovid turned to the bochur and asked: "So what size hat do you wear? Which style do you prefer?" "Me?" the bochur replied, "We're here to buy a hat for the Rosh Yeshiva! Not for me." Rav Dovid was taken aback, having been under the impression that they were venturing to the store to get the bochur a hat. The driver could not believe his ears- did the Rosh Yeshiva really think I would schlep him from his Gemora to help me choose a hat? Rav Dovid, in his ultimate Pashtus, explained that he himself would bring along his Rebetzin or someone else to aid him in purchasing a new hat. "You, as a single bochur, probably just wanted someone to come along as well, so why wouldn't I oblige?" Can you imagine? The Posek Hador who's every second was gold didn't find it at all beneath himself to go hat shopping with a bochur in need of help. Great people truly do small things. It's what makes them great.

בישול בשבת

מאת הרב שליט"א

- 1. Kli Rishon-** the Kli itself that was used on the fire or heating element to cook the food. The Kli remains with the statues of Kli Rishon even after it is removed from the fire, as long as it is still Yad Soledes (110°F, 43°C).
- A food item that is dry and solid and fully cooked, another Bishul cannot take place to it, even if it cools off. Something with liquid once it cools off and is no longer considered warm, then warming it up again is prohibited. (Bishul by liquids is heating it to a Yad Soledes degree).
- When the Kli Rishon is on the fire, it is prohibited to put into the Kli all items even if fully cooked. If the soup needs salt, even if the salt is fully cooked no putting salt in the pot while on fire (salt in א"י is not cooked!!).
- One may heat food on top of the pot on the fire.
- When the Kli Rishon is off the fire, it is permitted to put into the Kli any item that is already fully cooked (solid – fully cooked, liquid – warm or hot).
- It is permitted to put the cooked lukshen dry into the pot of soup that was removed from on the fire.
- An electric boiler has the statues of a Kli Rishon, and therefore it is prohibited to use hot water from the boiler, as cold water enters the boiler and is being heated by the remaining hot water. However if the hot water in the boiler has begun to cool down, and cannot bring the cold water entering Yad Soledes, it is permitted to use the hot water on Shabbos.
- When washing ones hands at the sink that is situated next to the hot pots, one should be careful not to spritz water droplets on to the pots.
- After emptying the pot of food and it is still hot – Yad Soledes – one has to be careful not to pour water in the pot, in order to make the cleaning process easier, or so flies will not be attracted to it. rather wait until the pot cools down, and then fill with water.
- In a pot with a lot of cold water one can add hot water as long as it will not reach Yad Soledes.
- When removing a hot pot from on the stove one should be careful not to place it on the wet counter, or on a wet towel.
- When pouring from a Kli Rishon (עירוי כלי) (ראשון) onto a food or liquid it can cook a thin layer (כדי קליפה), therefore one is prohibited to pour from a Kli Rishon onto food that is not fully cooked, or liquid even if at one point was brought to a boil, but now cooled off and is no longer considered warm. However this is only if the contents in the Kli Rishon is still Yad Soledes, and being poured directly on the other item.
- To pour from a hot water urn into a cup that is wet from water that was never cooked, for example from the faucet is prohibited until dried out well. (ladle to serve the soup, cover of a pot).
- If the cup is wet from a previous tea, since this water was once cooked and now cooled down, it is enough to shake out whatever droplets possible, and no need to dry out.

WHAT'S THE HALACHA?

by R' Azi Deutsch

Likavod Shabbos

The following Shailah was brought to Harav Nissim Karelitz Zatz"al:

A family was very makpid on baking challah for Shabbos. They are also very makpid on Pas Yisroel. Once, in the middle of baking challah, the challah was in the oven baking and then the power went out. The "help" a non-Jewish lady, without any hesitation went outside (for Israel) to the electric box and flipped the switch back on. Which automatically turned the oven back on. The family is now asking what the status of the challah is; is it Pas Yisroel or Pas Akum, and can they eat it on Shabbos?