

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 ויצא

זמנים לשבת

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|-------------------------------|-------------------|
| 4:00pm (40 mins before שקיעה) | הדלקת נרות |
| 4:25pm (25 mins after הדלי"ג) | מנחה וקבלת שבת |
| 5:10pm | מעריב |
| 8:00am | שחרית |
| 8:30am | שוכן עד |
| 8:49am | סוף זמן קריאת שמע |
| 3:45pm | מנחה |
| 5:15pm (35 mins after שקיעה) | מעריב |

זמנים לימות השבוע

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|--------|-------|
| 7:30am | שחרית |
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שיעורים

Harav Meir Sommer will be speaking Friday night between מעריב and קבלת שבת.

The Rav שליט"א will be giving a chinuch shiur 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 minute 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

R' Avromi and Michal Fonfa

on the birth of their baby girl, Avigail!

The kiddush will take place this Shabbos iy"H in the parking lot of Maavar Hamitla 4, Knisa B at 10:45.

"TWO TORAHS"

by Rabbi Yaakov Asher Sinclair

"And Yaakov departed..." (28:10)

My daughter is studying for a Master's degree at arguably the best university in Israel for her particular subject. Nearly all of the other students there are from Tel Aviv and Hod HaSharon and she is one of less than a handful of Orthodox women there. When asked to speak about herself, she said, "I am married to an *avreich* who immerses himself in Torah night and day, and I have no interest in changing who I am." She said, "I am 'different' than you. I respect you. I respect what you have to teach me here, but I have no interest in becoming like you. And if I do become like you, then we will both have 'lost.' Because I treasure my religious values and way of life, and you need skilled Orthodox women professionals in this particular field."

Later, she told me that she would never have even thought of doing this Master's in such an environment had it not been for the *chinuch* (education) of her home. Our house, thank G-d, has always seen a procession of Shabbat guests of all shapes, sizes, and persuasions — especially when we used to live across the street from Ohr Somayach.

You can bring your children up in one of two ways. One alternative is that you can try to 'insulate' them totally and cut yourself off to the maximum degree from any negative lures of the secular world. But even this might not be hermetic enough. I once heard a parable from Rabbi Yaakov Hillel *shlit'a* about a king who was so concerned for his son's purity that he locked him up in a tower with the windows shuttered so he could not see the street. One day, the shutters flew open by mistake, and, there in the street was a lady of questionable morals. The prince said to his father, "Father! What is that?" "Ech! It's a dog, my son!" To which the son said, "Daddy, get me a dog, please!" Ivory towers are not foolproof.

Alternatively, you can face the challenges of the modern world and give your children a pride and a love of Torah Judaism that you hope and pray very hard will inoculate them against the cesspools of society at large. There's no guarantee in either choice.

We chose the second route, but, to be honest, I don't think we had much choice. Maybe if I'd been younger when I became observant, I could have attempted to do a major personality graft, learned Yiddish, as well as Hebrew, diminished interaction with secular relatives, and started a completely new identity (and changed my name back to my father's original name of Spivack). As it was, we opened our house pretty much to everyone on Shabbat, and my children grew up understanding that we were Torah Jews, and there were other people, including their grandparents, who were not as observant.

Rabbi Yaakov Kaminetzky *zatzal* comments on this week's Torah portion that Yaakov learned "two Torahs," so to speak. One was the teaching of his father Yitzchak, which he learned in his first sixty-three years. This was a Torah where father and son learned together in an atmosphere hermetically sealed from the corruption of Canaan. However, to survive the spiritually toxic environment of Haran in the company of Lavan and his cohorts, Yaakov needed the Torah of Shem and Ever. For Shem had lived together with the generation of the Flood, and Ever had lived with those who had built the Tower of Babel. Yaakov's sojourn of fourteen years with them inured him to the spiritual dangers of Haran.

To be a parent in today's world is an unprecedented challenge. To succeed we also need these two aspects of Torahs. We need the unshakeable commitment and faith in the Torah of truth that was given to us at Mount Sinai. And that we continue to study nowadays, and try to fulfill its mitzvahs, down to the finest detail. But we also need to remember that the Torah is a Torah of love, tolerance and compassion. With these two together, with the help of Hashem, we can protect our nearest and dearest from the worst that the world has to offer.

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BROTHERS IN ARMS

by Rabbi Yochanan Zweig

And Yaakov said to his brothers, 'Gather stones!'... (31:46)

After spending twenty years in Charan, Yaakov flees with his family to Eretz Yisroel. Lavan pursues Yaakov with the intention of killing him¹. However, Hashem intervenes and warns Lavan not to harm Yaakov². When he confronts Yaakov, Lavan proposes a treaty. Among the terms of the treaty a landmark is designated on the border between Canaan and Aram which both parties agree not to cross with hostile intentions³. The verse records "Yaakov said to his brothers 'Gather stones!' So they gathered stones for a mound upon which they ate a meal⁴." The commentaries disagree as to who the "brothers" of Yaakov are and what eating upon this mound signifies. The Ramban understands that the brothers are Lavan's companions and the meal is part of the covenant, signaling mutual acceptance of the pact⁵. However, Rashi maintains that the brothers are, in fact, Yaakov's children, and that they are referred to as "brothers" because they stand by Yaakov in battle and times of distress⁶. The meal, therefore, signifies Yaakov staking

his claim to the area past the Aramean border⁷.

The bond between children and parents is even closer than that between siblings. How does the Torah's referring to Yaakov's children as his "brothers" reflect their commitment to their father in battle? What insight into the parent-child relationship is the Torah offering?

Commensurate to the responsibility a parent expects his child to assume, is the independence which the parent must be willing to allow his child to acquire. Parents must allow their children the freedom to stand on their own. Not given this freedom, a child will perceive himself as completely subordinate in his position vis-à-vis his parents, for they have always been his caretakers and providers. Consequently, he will never be in the proper state of mind to assume the mantle of responsibility required by his parents.

Rashi is explaining that Yaakov does not call his children "brothers" because they go to battle with him, rather, to assure that they would be able to go to battle with him. A child has a greater commitment to his parent than to his sibling. However, this does not

ensure that he will be more effective in performing the task required. A child who views his parents as his protectors, will be ineffective in their defense. By Yaakov giving his children a sense of equality, he brings forth from within them a new level of responsibility which would be required in dire straits.

1. Yerushalmi, Pe'ah 1:1, 2. 31:24 3. 31:44 4. 31:46 5. Ibid 6. Ibid 7. Seichel Tov
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WHAT'S THE HALACHA?

by R' Azi Deutsch

Surgery or Sweat

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

A woman who suffered terribly from sweaty palms wanted to undergo surgery to help alleviate her symptoms. Is the surgery muttar?

בישול בשבת - 2

מאת הרב שליט"א

1. After the contents are transferred to another Kli (from the Kli Rishon), this Kli is a Kli Sheini. For example the hot water urn is a Kli Rishon, the cup is the Kli Sheini.
2. The ladle used to remove the soup from the pot is considered a Kli Sheini, unless it was in the pot while the liquid was bubbling.
3. A thermos is considered a Kli Sheini.
4. Even though chaza"l tell us that a Kli Sheini does not have the power to cook – Bishul, there are many exceptions (קלי בישול), and since we are not experts in this, we prohibit all items except water, oil, and certain spices (we are not familiar with which spices). (all this is only if the contents are still at Yad Soledes degree 110°F).
5. It is permitted for one to add to a Kli Sheini of hot water some cold water, or oil, even though the water or oil was never cooked. If the water is a lot hotter than Yad Soledes (referred to as Yad Nichvis) one should not be lenient.
6. A liquid that was once boiled and now cooled off is permitted to pour into a Kli Sheini, even if the contents in the Kli Sheini are very hot. For example to pour cold tea essence into a Kli Sheini.
7. In general we are lenient to pour from a Kli Sheini (עירוני מכילי שני) onto things that are raw, or to put them into a Kli Shlishi. However there may be exceptions.
8. Something solid (piece of meat, potato kugel) even when on a Kli Sheini, remains with a Kli Rishon status as long as it is Yad Soledes.
9. It is prohibited to place a tea bag that was not cooked into a Kli Sheini.
10. It is prohibited to place a raw egg, bread or Matzah into a Kli Sheini.
11. One may warm a bottle of milk in a Kli Sheini, since it has been pasteurized once before.
12. Cold milk and sugar can be added to coffee in a Kli Sheini – they were previously cooked.
13. It is permitted to pour cold water into a hot cup of tea in a Kli Sheini. If very hot one should not.
14. One should not put a piece of lemon in a hot cup of tea in a Kli Sheini. However to add lemon juice that went through a cooking process, is permitted, even if the tea will remain Yad Soledes after added. Some permit even if the lemon juice was not previously cooked.
15. It is permitted to put instant coffee into a Kli Sheini of hot water. Some permit also Turkish coffee, however the Minhag is not to.
16. Soup croutons – baked – one should not put them into a hot soup in a Kli Sheini, however if the soup was poured into the bowl with a ladle, it is permitted. Deep fried – yellow ones – it is permitted to be added to hot soup in a Kli Sheini.