

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 וישלח

זמנים לשבת

3:59pm (40 mins before שקיעה)	הדלקת נרות
4:24pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
5:09pm	מעריב
8:05am	שחרית
8:35am	שוכן עד
8:53am	סוף זמן קריאת שמע
3:44pm	מנחה
5:14pm (35 mins after שקיעה)	מעריב

זמנים לימות השבוע

7:30am	שחרית
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שיעורים

The Rav שליט"א will be speaking Friday night between קבלת שבת and מעריב.

The Rav שליט"א will be giving a 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 minutes shiur after mincha.

The Rav will be giving his biweekly shiur this coming Thursday night on the topic of:
Segulos - Are They Real?

Time to be announced

Mazel Tov

R' R' Yehuda and Sarah Gross
on the birth of their baby girl!

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

WHAT ARE YOU GOING TO DO ABOUT IT?

by R' Ari Walfish

In this weeks פרשה, Dinah is taken and violated by Shechem. In response, Shimon and Levi trick all the men of Shechem in to having a ברית מילה, descend upon the city, and kill all the men by the sword. Upon their return to יעקב, they are rebuked. In response, Shimon and Levi ask "הכזונה יעשה את אחותנו". The question, as R' Yaakov Kamenetzky זצ"ל asks in "אמת ליעקב is, how did יעקב respond? From the פסוקים here we see no response to their words, which implies that יעקב agreed to their answer. If so, why in פרשת ויחי does יעקב curse them for their actions by saying he will scatter them around ישראל? He seems to have agreed with their defense!

R' Yaakov answers by bringing the פרשת ויחי in רש"י that explains exactly what יעקב says ברכה and לוי when he gave them their פסוק, according to one explanation of the פסוק, יעקב tells them that they are destined to become מלמדים and סופרים who travel from city to city and teach children the תורה. Explains R' Yaakov, this actually wasn't a punishment. All the brothers knew that Dinah had been violated by Shechem, yet it was only Shimon and Levi who took action. When Shimon and Levi responded by saying "הכזונה יעשה", Yaakov understood that their actions came from a place of deep and genuine pain. In this, יעקב saw a tremendous מידה. Shimon and Levi were able to be so upset and aggrieved by the ill-treatment of their sister, to the extent that they ultimately killed all the males of Shechem. People who can care so deeply about others are the ones who will have the כח and fire to travel from city to city, month after month, year after year, and teach the תורה to the children of ישראל. Only those who have such a deep care and concern for people other than themselves will have the capabilities of reaching out to those in need.

While this explains why שמעון and לוי had the tremendous כח and ability to travel to teach תורה to those in need, it does not explain what qualifies them to be the מלמדים and ambassadors of the תורה. Yes, they have the physical ability and fire within them to take on this strenuous task, but are they the best of the שבטים for such a role?

R' Chaim Friedlander זצ"ל discusses at length the idea of being בעול נושא. Simply put, this means that someone truly shares in the feelings and depth of what his friend is going through. R' Chaim notes that being בעול נושא is a prerequisite for being able to properly be מקבל the תורה. An individual that can completely turn his mind to the feelings of another will be able to truly give his mind over to the תורה and עבודתה.

Perhaps we can now understand on a deeper level why Shimon and Levi were chosen to be the מלמדים of ישראל. It's true, as R' Yaakov points out, that their actions showed that they possessed certain כוחות that the other שבטים may not have had. Thus, they would be up to the difficult task of travelling to different cities and teaching the תורה. However, this characteristic of being able to truly be בעול נושא also showed that they had the ability to be מקבל the תורה in a pure and wholehearted way. Shimon and Levi were therefore the perfect שבטים to carry out this arduous task. From this, one can see the incredible power that being בעול נושא has, both in regards to one's לחבירו as well as one's אדם למקום.

A TRAGIC CHOICE

By Rabbi Yochanan Zweig

“...Yaakov became very frightened and it distressed him...”(32:7)

Rashi comments that Yaakov was frightened that he would be killed and he was distressed that he may have to kill Eisav.¹ The Talmud teaches that “haba lehorgecha hashkeim vehorgo” – “If a person comes to kill you it is permissible to kill him in self-defense.”² Therefore, the Mizrachi and Gur Aryeh both raise the following question: Why should Yaakov be distressed by the possibility that he may have to kill Eisav?³

The Mizrachi cites a Midrash which says that Yaakov was afraid that his father Yitzchak would curse him for killing his brother. The Gur Aryeh is perturbed as to why Rashi does not explicitly say that Yaakov was afraid that he may have to kill Eisav; rather, Rashi states that Yaakov was afraid that he may have to kill “others”. The Gur Aryeh suggests that perhaps Yaakov was afraid that he may have to kill the men who accompanied Eisav, for there was the possibility that they had no intent to kill Yaakov, rather they had been coerced into joining Eisav.

The presumption that the commentaries are making is that since it is permissible for Yaakov to kill, there should be no room for his distress. Perhaps this presumption is incorrect. Although it is permissible to violate the precept “Thou shalt not kill” in order to

protect ones life, the fact remains that taking a life is an enormous tragedy. All the more so when it is performed as a protective measure rather than a punitive one. Yaakov’s distress emanates from not wanting to have to utilize the avenue of murdering in self-defense.

1. 32:7 2. Sanhedrin 72a 3. 32:7

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WHAT'S THE HALACHA?

by R' Azi Deutsch

Only The Best

The following Shailah was brought to Harav Yosef Shalom Elyashiv Zatzal:

Dudu is a traditional Jew. Shomer Shabbos, Tefilla, Tefillin, Yom Tov etc.

For his first son’s Bar Mitzva, Dudu goes all out and buys him the best, most mehudar pair of tefillin he can find. Sadly though, his son only put the tefillin on the day of his bar mitzvah at the Kosel and that’s all. A year or two later Dudu has a second son being bar mitzvah. Again, Dudu goes all out hoping that the second son, will wear them for longer than his older brother. Sadly, Dudu’s second son followed in the footsteps of his older brother and only wore them on his Bar Mitzvah day.

Now Dudu’s 3rd son, is going to be bar mitzvah and he wants to know what to do: Should he go all out again and get the best, most mehudar pair of tefillin on the chance that son #3 will wear it for longer, and even if he doesn’t the one or two times that he does he will be putting on the best tefillin. Additionally, maybe one day he will begin to wear it everyday so he should have the best of the best. Or, on the flip side; should Dudu buy a pair of kosher, mehudar tefillin for his son - not the best of the best, and since it won’t be as expensive he will only spend half the money and with the rest of the money he will buy some poor boy a pair of tefillin who will put them on every day.

What should he do?

WHAT'S THE HALACHA?

by R' Azi Deutsch

Answer to Surgery or Sweat

Harav Shmuel Halevi Vosner Zatzal’s answer: Since it is a sakana to go under general anesthesia and this operation requires that and usually I am machmir about even a slight sakana, However today anesthetics are so advanced and the sakana is a safek and she is doing this in order to prevent Tzaar Haguof, there is no issur involved and it is muttar!