

TORAH WEEKLY

A project of the Kollel Avreichim Hollywood



DVAR TORAH VAYEITZEI



By: Rabbi Rabbi
Aryeh Gitlin

When Stones Become One: A Lesson in Achdus from Yaakov Avinu

The Shulchan Aruch (O.C. 555) writes that some people have the custom to place a rock under their head when they go to sleep on the night of Tisha B'Av. The Rema cites a hint to this custom from this week's parsha. When Yaakov Avinu slept on that fateful night and dreamt the ladder dream, he took stones from the area and placed them under his head. The Mordechai (Moed Katan) adds that Yaakov actually saw the future destruction of the Beis HaMikdash in that dream.

This leads to a basic question. If the churban appeared in the dream, why would the stones under Yaakov's head hint to the destruction? They seem like a small detail in the story and not part of the vision.

The sefer Imrei Mordechai explains that the stones contain a clear message. A stone forms when many pieces of gravel and sand press tightly together until they become one solid mass. If the pieces do not bond, the stone crumbles at the slightest pressure. The Beis HaMikdash was destroyed because of sinas chinam. When Klal Yisroel acts like loose fragments, division and collapse follow. When we behave like the fused pieces of a stone, we repair the root cause of the churban. The stone under Yaakov's head is therefore a direct hint. Without unity, the Beis HaMikdash cannot stand. The custom of placing one's head on a stone on Tisha B'Av reminds us to strengthen that unity.

The Imrei Mordechai's son, Rav Ephraim Eliyahu Shapiro, adds another insight. At first the Torah refers to the stones in the plural, as it states (Bereishis 28:11) "וַיִּקַּח מֵאֲבָנֵי הַמִּקְדָּשׁ." Later the pasuk refers to the stone in the singular, as it states (Bereishis 28:18) "וַיִּקַּח אֶת-הָאֶבֶן." Rashi brings the Midrash that Yaakov gathered several stones. The stones then argued because each one wanted the merit of supporting the tzadik's head. Hashem joined them together. A difficulty remains. Even after they became one stone, only a small part supported Yaakov's head. Most of the stone did not receive the merit the stones originally sought.

This teaches a powerful idea. When the stones viewed themselves as separate, they competed. Each one focused on its own honor. Once they became one, they could be happy with the honor given to any part of the whole. They no longer cared which spot touched Yaakov's head because they understood themselves as a single unit. This is the level of achdus we must aim for. We know we have reached it when we feel joy in the success of others even when that success does not fall on us.

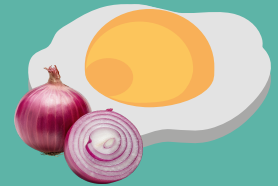
A practical step toward this goal appears in the Kitzur Shulchan Aruch (12:2). He writes in the name of the Arizal that before davening one should accept the mitzvah of loving every Jew as oneself. It takes only a moment. It strengthens our tefillos and repairs the cause of the churban. It also brings us closer to the Geulah. May it come soon.



By:
Rabbi Roey Tal

HALACHA CORNER

OMELETS, ONIONS, AND UTENSILS NAVIGATING BASAR B'CHALAV IN THE KITCHEN



1. May one eat a pareve omelet that was cooked in a meat frying pan together with cheese or other dairy? Does it matter if the pan was used within 24 hours or not?
2. May one intentionally cook an omelet in a meat frying pan not used within 24 hours with the plan to later add cheese?
3. If one cut an onion with a meat knife that was not used in the last 24 hours and added the onion to a cheese omelet in a dairy pan, may one eat the omelet?

Halacha distinguishes between nosein ta'am (a primary transfer of flavor) and nosein ta'am bar nosein t'am (a secondary transfer of flavor). The Rishonim debate whether pareve food cooked in a clean fleishig pot receives primary flavor or only a secondary flavor. The Shulchan Aruch¹ follows the lenient view that the food receives only secondary flavor and remains pareve similar to hot fish placed on a clean meat plate. The Rema² agrees that after the fact the food is pareve and may be eaten with dairy, but rules that Ashkenazim should not rely on this leniency when cooking. When a pot is eino ben yomo meaning not used for 24 hours both Sephardim and Ashkenazim treat the absorbed taste as stale and halachically insignificant.

A major exception is a davar charif such as an onion. The Rema³ rules that sharp foods combined with the pressure of cutting draw out full absorbed flavor from the knife even when the knife is eino ben yomo. As a result, sharp foods cut with such a knife take on full meat or dairy status.

Pareve omelet cooked in a meat frying pan: Sephardim may add cheese even if the pan was ben yomo since the omelet is considered pareve. Ashkenazim do not permit adding cheese lechatchila if the pan was ben yomo though after the fact it is allowed. If the pan was eino ben yomo all opinions agree that the omelet is pareve and may be eaten with dairy.

Intentionally cooking in an eino ben yomo fleishig pan to add cheese later: Some⁴ prohibit this practice while others⁵ permit it. Sephardim generally allow it. Ashkenazim tend to avoid lechatchila.

Onion cut with eino ben yomo fleishig knife and added to a cheese omelet: Since the onion is a davar charif, it can extract absorbed meaty flavor from an eino ben yomo fleishig knife. Therefore, adding that onion to a cheese omelet could create a concern of mixing meat and milk. According to many opinions, the omelet should not be eaten. However, there are some opinions who are lenient in this case.⁶

1. Y.D 95:2
2. ibid.
3. Ibid.
4. Taz YD 95:4 and Chachmas Adam 49:2
5. Gra YD 92:2
6. Beis Meir Y.D 96:3 and Divrei Yatziv 3:23

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