



# MENUCHAV'SIMCHA

Candle Lighting 7:33PM

Vol. 14 Issue 11

## Parshas Acharei Mos/ Kedoshim 5778

### WHAT A SACRIFICE!

BY RABBI YOSEF PRUPAS

**Rabbi Eliyahu Dessler** in an essay on the topic of Yom Kippur writes about a difficult concept referred to in some sources as "bribing the Satan." We find this idea elaborated on by the **Ramban** in this week's Parsha. The Ramban explains a cryptic statement made by the Ibn Ezra about the sacrifice to Azazel (a cliff in the desert over which a goat was sent and dashed on the sharp rocks below). The **Ibn Ezra** writes that the Azazel is not intended for Hashem, for it is not slaughtered. Rather it is sent as a sacrifice to the one whose name is alluded to in the name Azazel, and one has to be 33 to understand this secret. What is the Ibn Ezra referring to? Without going into detail of how the Ramban deciphers the Ibn Ezra's message, the Ramban reveals that the Ibn Ezra was alluding to the fact that the Azazel was intended to be an offering to Satan! How could this be? The Ramban explains that the purpose of the Azazel is not, *challila*, to be an actual offering to the Satan. Rather it can be compared to one who makes a feast for a king and the king commands the host to give a portion to a certain servant. The host is not giving anything of his own to that servant. Instead the host is giving it all to the king, and the king in turn gives it to his servant. The intent of this gift is appreciation for the host. By insuring that all benefit from the feast it guarantees that everyone will praise and not disparage the host. So too, the Azazel is G-d's way of sharing the sacrifices of Yom Kippur so that even the Satan should speak in favor of the Jewish People on that awesome day. What this means in practical terms is that G-d is teaching us how to deal with our personal negative inclinations (G-d does not need our sacrifices nor does He wish us to sacrifice to the Satan, rather these actions serve to inculcate within us various lessons

in service of Him). If one were to fight the Satan/negative inclination directly, it would only cause the Satan to double his efforts. However, by "including" the Satan in our decision process (i.e. by suggesting that fulfilling a certain desire is a good idea in theory but not realistic at this moment), we won't clash with the Satan head on and we will have the breathing space to properly work on ourselves. Another method of avoiding our desires is found in the Gemarah in Chullin (109a). The Gemarah states that for all that is forbidden in the world, G-d created something similar that is permitted. By allowing a person to taste of the forbidden in a permitted manner, some of the "sting" of the curiosity is removed, allowing him to maintain self-control. However, Rabbi Dessler writes, that the minor "concession" must be done with the purest of motives. Otherwise this allowance might translate into a greater desire for what is actually forbidden, thereby having the opposite effect. We find this lesson toward the end of Acharei Mos. The **Nesivos Shalom** asks, why does G-d have to instruct us not to follow the actions of Egypt and Canaan, if the parsha then proceeds to list those specific relationships that are forbidden? The **Nesivos Shalom** answers that what G-d is referring to is the permitted areas of our life. Indulgence in the permitted may also emulate the ways of Egypt and Canaan and eventually lead one down to the same immoral state as those nations. That which is permitted should be utilized responsibly with the intention of getting closer to G-d. This is part of what sets the Jewish People apart from the Nations. May we appreciate the delicate balance of life and the tools that G-d gives us to grow and get closer to Him.

**RAATHER IT IS SENT AS A SACRIFICE TO THE ONE WHOSE NAME IS ALLUDED TO IN THE NAME AZAZEL, AND ONE HAS TO BE 33 TO UNDERSTAND THIS SECRET.**

## DVAR HALACHA



### Pas Akum - Mumar

LAWS OF PAS AKUM, PART 3  
BASED ON THE SUNDAY MORNING HALACHA SHIUR  
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

The Shulchan Aruch in Yoreh Deah 112:1 says that pas akum, the bread of a non-Jew, is forbidden because it could eventually lead to *chasnus* (intermarriage). The Rema adds that even if a particular situation has no possibility of *chasnus*, it is still forbidden. So even if an 80-year-old non-Jew or a priest baked it, and hence there are no daughters around, the bread would still be forbidden. Why is this the case? Two reasons are mentioned by the Rashba, and are brought in the Taz and Shach. The Taz says because of the principle of "*lo plug*" (we don't distinguish). Although Chazal made the *gezeirah* of pas akum for a particular reason, when they made it, they applied it as a blanket rule across all situations, even if the underlying reason doesn't apply. The Shach says because *im ain l'ze yeish l'ze* (if this one doesn't have a daughter, this one will), meaning that the concern is not just the interaction with that particular non-Jew, but that this could lead to interaction with all of his friends, with the eventual possibility of intermarriage.

The halacha with regards to a non-Jew's bread is clear, but what about the bread of a *mumar* (a Jewish apostate e.g. one who publicly desecrates Shabbos). Since they are Jewish, there is no problem of *chasnus*. On the other hand, we know that Chazal penalized a *mumar* by giving him the halachic status of a non-Jew. For example, if a *mumar* touches wine, it becomes *stam yainam* (a type of forbidden wine) and you cannot drink it. So which of the two approaches do we go by? Most Acharonim go with the strict approach and forbid pas *mumar*. Even though there is no issue of *chasnus*, they either go with the reasoning of *lo plug* and thus the bread of anyone with the din of a non-Jew is assur (forbidden),

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# MENUCHAV'SIMCHA

DVAR HALACHA



[cont. from front]

or they go with the reasoning of *im ein l'ze yeish l'ze*, because presumably the *mumar's* friends are non-Jews, and perhaps they have daughters that could cause an issue of *chasnus*.

There are some Acharonim who are lenient though, including the Pischei Teshuvah and R' Moshe Feinstein. The Tiferes l'Moshe says that *pas mumar* is permissible, because, as we mentioned, there is no concern of *chasnus*, and even though he is a sinner, he is still a Jew and not a non-Jew.

A practical case for this would be a baked-goods company that is owned by non-religious Jews and employs non-religious Jews. Even if it has hashgachah on the ingredients, the product itself is *pas mumar* and could still be a problem.

There are many Jews nowadays in America who unfortunately don't follow the Torah and one has to wonder whether all these laws above apply to them. Many poskim hold that most non-religious Jews nowadays are not regarded as *mumarim*, but rather, they fall into the category of *tinok she'nishbah* (literally: a child that was captured and raised amongst non-Jews, completely ignorant of Torah). These poskim argue that these non-religious Jews just never knew better, they were raised this way and were never taught the proper way of living like a Torah Jew. The Chazon Ish in Yoreh Deah Siman 2 is even more lenient and holds that even if non-religious Jews live amongst Torah Jews, they are still regarded as *tinok she'nishbah* because they were never taught the way of the Torah properly. This is how they were raised and it is difficult for them to change from their former ways. According to these lenient opinions, bread made by these individuals would not be forbidden. This can make things easier for Jews with non-religious friends and relatives. One's rov should be asked in each specific case.

May we be a light unto the nations and to all our Jewish brethren.

## KOLLEL News

To receive Menucha Vesimcha by weekly email or to dedicate/sponsor an issue [menuchavesimcha@phillykollel.org](mailto:menuchavesimcha@phillykollel.org)

### MAZEL TOV:

**ALUMNI RABBI SHMUEL DOV AND SURI SUSSMAN** ON THE BIRTH OF A SON.

**SCOTT SELIGSOHN** ON HIS ENGAGEMENT TO JAMIE NATHAN (NEE MILLER).

**SHIRA PRESS** ON THE ENGAGEMENT OF HER DAUGHTER, MALKA LEAH, TO REFAEL KLEINMAN.

**R' CHAIM AND DEBRA FELD** ON THE BIRTH OF A BABY GIRL. MAZEL TOV THE PROUD GRANDPARENTS, SHELLY AND MARGELLE LISS

### SHIVTI 3 PROGRAMS!

FOR ADVANCED LEARNERS:  
THE LAWS OF KIBBUD AV V'EIM

5:30 PM-6:15 PM: CHAVRUSA LEARNING  
6:15 PM-6:30 PM: CHABURA  
FROM THE ROSH KOLLEL,  
RABBI YECHIEL BIBERFELD,  
AND RABBI DOVI GOLDSCHMIDT (IN ROTATION)

6:30 PM: MINCHA

FOR BEGINNERS: 5:30 PM - 6:30 PM:  
STUDY THE PROPHETS  
TOGETHER WITH RABBI MOSHE YOSEF SPIEGEL

FOR BOYS: 5:30 PM-6:30 PM  
LEARNING, STORIES, AND NOSH

### DAVENING TIMES:

#### Friday, April 27:

7:33PM Candle Lighting

7:51PM Shkiya/sunset

#### Shabbos, March April 28:

8:15AM Shacharis

8:55AM/9:31AM Latest Krias Shema

#### Ramban Shiur by Rabbi Eskenazi

KIDDUSH THIS WEEK IS SPONSORED BY THE KOLLEL AS A FAREWELL TO OUR DEAR FRIEND, STEVE BERMAN AND IN HONOR OF HIS AUFRUF SHABBOS FOR HIS UPCOMING MARRIAGE.

6:30PM Mincha

7:52PM Shkiya/Sunset

8:47PM Ma'ariv

9:04/PM 72 minutes

10:15PM Rabbi Reisman's Shiur

### KOLLEL'S 19TH ANNUAL LECTURE WITH

**HORAV DOVID SCHUSTAL, SHLI"TA**  
At the Dr. David E. Epstein z"l Memorial Lecture

We will be honored to host  
HORAV DOVID SCHUSTAL, SHLI"TA,  
Rosh Yeshiva, Beth Medrosh Govoha,  
Lakewood, NJ

WHO WILL SPEAK ON  
*The Primacy of Torah:  
Appreciating the Essence  
of Shavuos*

Monday, May 14, 2018  
at the Levering Mill Tribute House  
(Formerly Bala Woman's Club)  
382 Bala Avenue, Bala Cynwyd, PA 19004



### RIDDLE OF THE WEEK

Aside from the two goats of this week's Parsha, what other sacrifices require (*l'chatchila*) that both animals should be exactly alike, ?

## STORY

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## THE BEST MERCHANDISE

Onkelos was the son of Emperor Hadrian's sister. Being a clever, handsome, well-mannered young man, he had grown up to be one of the most promising future leaders of the mighty Roman Empire. His uncle looked forward to the time when Onkelos would be ready to make his formal debut on the stage of public Roman life.

By chance, Onkelos had become acquainted with some of the noble Jewish families who had settled in Rome. Through them, he was introduced to the Jewish religion, and was very much attracted to it.

Onkelos had to remember, however, that he was the noble son of the most eminent family of the Roman Empire. It was unwise for him to be observed associating with Jews. Still more dangerous would it have been, had he openly stated his intention of changing to the Jewish religion. It would have been sheer suicide. On the other hand, Onkelos felt increasingly drawn to the Jewish faith.

After long deliberation, he worked out a solution to his problem. He visited his uncle, Emperor Hadrian. During their conversation he casually mentioned that he had become interested in the world of commerce, and that he would like to dedicate some time and effort to becoming fully acquainted with the principles and workings of this most important field of public endeavor.

Hadrian, who was very fond of his nephew, was highly pleased at this show of interest in such complicated matters as the theory and practice of economics. He gave Onkelos this advice: "The basic approach to commerce is the discovery of merchandise of a highly marketable product which has yet to come before the public. This type of merchandise is the most profitable kind of business."

This is exactly what Onkelos wanted to hear. Now he was given a free hand to travel about and to associate with merchants, many of whom were Jews, without attracting unwanted attention and giving cause for suspicion. In the course of extensive trips he visited the Holy Land, and remained there to study Torah.

Gifted with an extraordinary and keen mind, he easily overcame the difficulties of the Hebrew language, law and lore. After a while he was ready to adopt the Jewish religion and to abide by the commands of the Torah. Secretly, he became a ger, a convert to Judaism. Rabbi Eliezer and Rabbi Yehoshua were the spiritual leaders of the Jewish people in those days. Onkelos visited them and begged them to accept him as their disciple. The Sages saw the deep change that had taken place in the attitude of the young, noble Roman. Instead of haughtiness, he now showed humility and a readiness to study, like all other students of Torah.

To be continued...

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